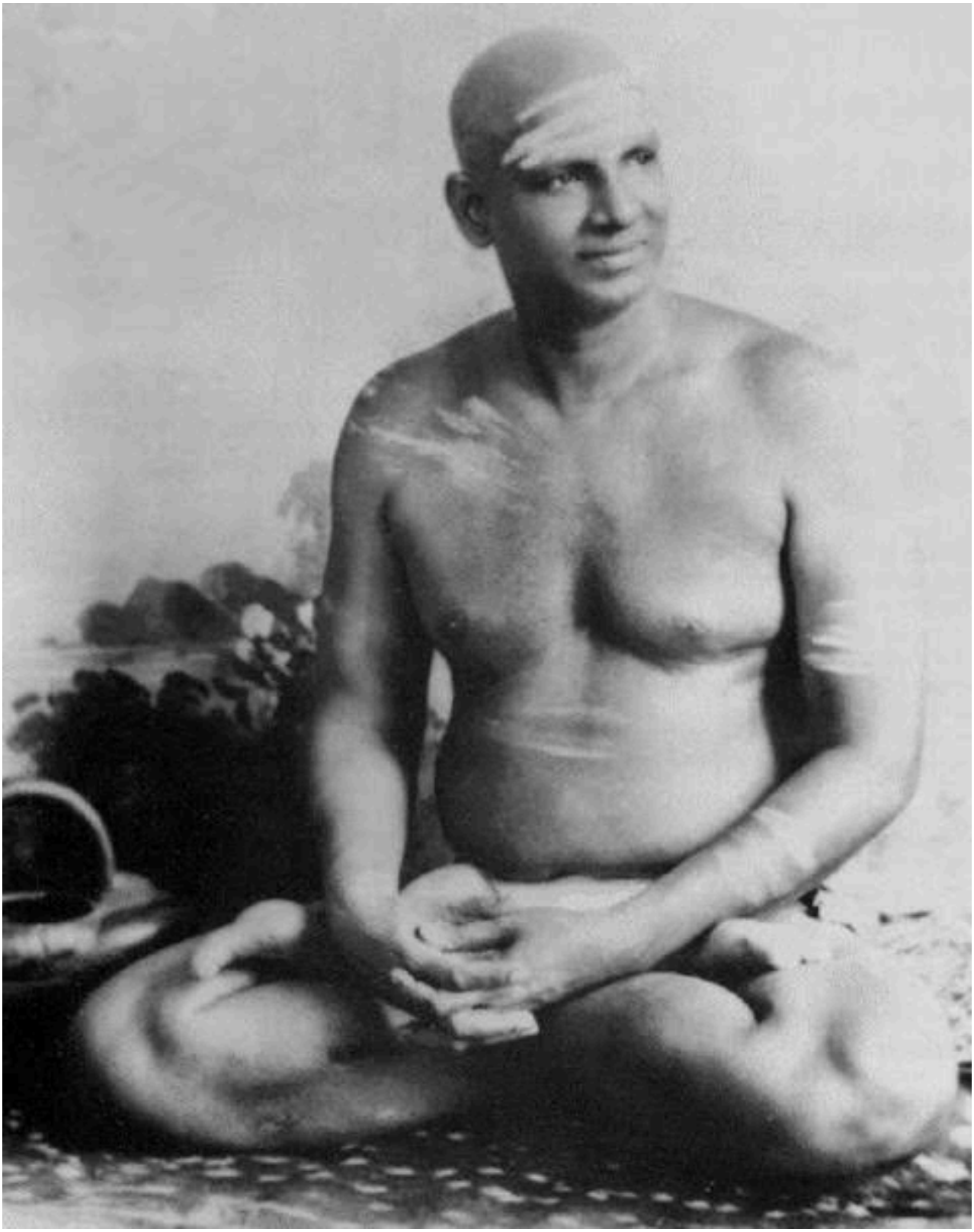

THE BRIHADARANYAKA UPANISHAD

Swami Sivananda

THE BRIHADARANYAKA UPANISHAD

SANSKRIT TEXT, ENGLISH TRANSLATION

AND COMMENTARY BY

SWAMI SIVANANDA

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Preface

Worshipful H.H. Sri Swami Sivanandaji Maharaj could see through the publication of his translation and commentary on the eight Upanishads,–Isa, Kena, Katha, Prasna,, Mundaka, Mandukya, Taittiriya, Aitareya,–during his physical presence in this world. But as an ardent and devout follower of ancient tradition, he was also aware and was particular that the major Upanishads, which form the philosophical foundation of spiritual culture, ten in number, should all be presented and brought out for the benefit of seekers of Truth. For various reasons, it did not become possible to bring out the remaining two Upanishads, viz., the Brihadaranyaka and the Chhandogya, the largest ones among the whole group; and Sri Gurudev did, once or twice, hint at the Management of the Divine Life Society about the necessity to bring out the Commentaries on the remaining two Upanishads also. The circumstances at that time were somehow such that this publication did not see the light of day during his lifetime. But his disciples and devotees were acutely conscious of the wish of the great Master, which they were eager to fulfil at the earliest available opportunity.

Thus, we release this pleasant and stimulating surprise to the public, this large edition of the Brihadaranyaka Upanishad, may we call it a magnum opus–with the original Sanskrit text and an English translation of the same, together with an elaborate expository commentary. The first edition of this book was published in the year 1985. As there is consistent demand from the reading public, we are bringing out this edition.

The Brihadaranyaka Upanishad is the most detailed and magnificent revelation of the ancient philosopher-seers, which, in its six chapters packed with thought and revelation, provides to the students a practically exhaustive and concentrated teaching on every aspect of life, making it an indispensable guidebook to the student of literature as well as the philosopher, the religious devotee, and the mystical and spiritual seeker engaged in meditation for divine realisation.

Introduction

The holy corpus of the Veda, which is the repository of eternal knowledge and wisdom, is divided into four Books, known as Rigveda, Yajurveda, Samaveda and Atharvaveda. In each of the four Vedas a distinction, has been made according to content and form: (1) Samhita; (2) Brahmana; (3) Aranyaka; (4) Upanishad.

The Samhita is a collection of hymns or prayers, to God in various Manifestations, containing also formulae necessary in the sacrificial use of these hymns, known as Mantras. On a practical basis, the Samhita is to be considered as the chief Veda, and it is the Samhita that people have in their minds mostly when they refer to the Vedas, the study of the Vedas, the greatness of the Vedas, or holding the Vedas as the foundation of India's spiritual and religious outlook of life. The Mantras are addressed to divinities, Devas, as the infinite forms of the Supreme Being, these forms of divinities being regarded as the gradational accessible approaches to the Creator by the corresponding levels of evolution and comprehension of the worshipper, the devotee, or the seeker.

The word 'Samhita' means a collection of the Mantras belonging to a particular section of the Veda, which are either in metrical verses (Rik) or sentences in prose (Yajus) or chants (Sama). The Rigveda Samhita consists of 10580 Mantras or metrical verses; the Samaveda Samhita contains 1549 verses (with certain repetitions the number is 1810) many of which are culled from the Rigveda Samhita. The Sama hymns are modulated in numerous ways for the purpose of singing during either prayer or sacrifice. The Yajurveda Samhita consists of two recensions known as the Krishna (black) and the Shukla (white), and consists of prose sentences and long verses. The Atharvaveda Samhita, while it is included among the four sections of the Veda, is generally not studied as a prayer book and is used only during certain specific forms of sacrifice and also for incantations of different kinds to receive benefits to the reciter, both material and spiritual.

The Brahmanas teach the practical use of the verses and the chants presented in the Samhitas. However, the Brahmanas, though they are supposed to be only sacrificial injunctions for purpose of ritualistic utilisation of the Mantras of the Samhita, go beyond this restricted definition and contain much more material, such as Vidhi (a directive precept), Arthavada (laudatory or eulogising explanation), and Upanishad, (the philosophical or mystical import of the chant or the performance).

The Aranyakas are esoteric considerations of the practical ritual, which is otherwise the main subject of the Brahmana. The opening passage of the Brihadaranyaka Upanishad, in which the horse-sacrifice is treated as a symbol, would serve as an example of how a ritualistic symbol and material is used as a cosmological concept for purpose of religious contemplation and philosophic meditation. The Panchagni-Vidya of the Chhandogya Upanishad may also be cited as an illustration of a cosmological or astronomical and physical event being taken as a spiritualised symbol for mystical contemplation.

The Upanishads, except the Isavasya, which occurs in the Samhita portion of the Yajurveda, occur as the concluding mystical import and philosophical suggestiveness of some Brahmana or the other. The philosophical sections of the Brahmanas and Aranyakas are usually detached for the purpose of study, and go by the name of Upanishads, brought together from the different Vedas to form a single whole, though it appears that originally each school of the Veda had its own specialised ritual textbook with an exegesis or practical manual. The Brihadaranyaka Upanishad belongs to the Shukla-Yajurveda group and is the most elaborate of them all, touching on almost every issue relevant to human life, and rising to such heights of philosophic genius as may rightly be considered as the greatest achievement of the human mind in history.

There is also a tradition that the Brahmacharin, or the celibate student (which is the first part of the dedication of human life) occupies himself with a study of the Samhita; the Grihastha, or the householder (which is the second part of the dedication of life) is

expected to diligently perform the rituals detailed in the Brahmanas in relation to their corresponding Mantras from the Samhitas. The Vanaprastha, or the recluse, the hermit (the third part of the dedication of life) rises above prayer as a chant and performance as a ritual, and busies himself with pure inward contemplation of the more philosophical and abstract realities hidden behind the outward concepts of divinity and the external performances of ritual. The Sannyasin, or the spiritually illumined renunciate (the fourth and concluding part of the dedicated life) occupies himself with direct meditations as prescribed in the Upanishads, whose outlook of life transcends all-empirical forms, outward relations, nay, space and time itself.

THE BRIHADARANYAKA UPANISHAD

MADHU-KANDA
CHAPTERS I AND II

ॐ

ॐ । पूर्मणदः पूर्मणमदं पूर्णणत्पूर्मुणदुच्यते ।

पूर्स्णय पूर्मणणदणय पूर्मेणवणवमिष्यते ॥

ॐ ि◌णंततः ि◌णंततः ि◌णंततः ॥

OM. That (Absolute) is infinite, this (universe) is infinite. (This) infinite emanates from the infinite, (the Absolute). Taking the infinitude of the infinite (universe), the infinite (Absolute) alone remains. Om Peace! Peace! Peace!

This is the santi mantra, peace-chant, for not only this Upanishad, but also for other Upanishsads belonging to the same Branch of the veda as the Brihadaranyaka viz., sukla yajurveda. It is a custom

which is followed even today, to recite the particular santi mantra at the beginning and end of the svadhyaya of any Upanishad or any portion of the veda. This peace-chant is generally in the form of a prayer to the Supreme about whom the Upanishad instructs, to ward off all obstacles in the path of grasping the import of the teachings. The present mantra is a unique one, as it has, within the short span of a single and simple verse, condensed the whole content of the Upanishadic philosophy. The supreme Absolute is infinite, says this verse. It is beyond the reach of the frail individual intellect of man. It also says that this universe that we see has come out of the Supreme and it is also infinite in its real nature. Thus, the cause and effect are infinite. But there cannot be two infinities. Therefore, the verse says that taking the infinitude of the infinite, i.e., by removing the apparent otherness of the universe through reasoning by the purified intellect, the otherness which is caused by nescience, what remains is the infinite Absolute alone. In other words, this universe is phenomenal. It has pragmatic reality which is transcended by the Absolute Reality which is the real nature of the world and one's own Self. This knowledge is the Saving Knowledge which frees one from the entanglements and sufferings of this world. By chanting this verse one's mind becomes attuned to the Absolute which is non-different from oneself. For further explanation of this verse, the reader is referred to mantra V-i-1. The word 'Peace' which is the shortened form of 'may peace be unto us' is repeated thrice. The first utterance of the word frees us from all pains caused by oneself, the second utterance frees us from all miseries caused by the external world, and the third from all calamities brought about by the divine forces of nature.

CHAPTER I

SECTION I

ASVAMEDHA-BRAHMANA

OM. Salutations and prostrations to the Supreme who resides in the hearts of all beings, sentient and insentient, who controls the whole universe, who manifests Himself as the universe and yet remains transcending everything, the particular and the universal.

The discriminating mind will find that this phenomenal world is controlled by two broad principles. One is the mystical principle beyond the grasp of the senses and the intellect, and therefore, considered sacred and secret. It is the mysterious divine law. And the other is its counterpart which is the external principle, graspable by the mind and intellect and fit to be communicated to the vast majority of the general public. The former is suitable only to the select few whose minds are of introverted nature. The latter regulates human conduct in all walks of life, in all secular activities including the religious. This external principle is based on the divine one which, though remains invisible and impersonal, can explain rationally all our actions in this world. The latter is unchanging, being eternal, unlike the former which is changing according to place, time and circumstance. As long as we are caught up in the current of the ever-changing world and continue to move with it, we will not be able to know the nature of the divine principle. When once we are able to stand apart as a witness of the world-process, we can know what this great mysterious principle is, and how it is at the back of everything that happens in the external world and the internal mind. How can we come out of the current of this universe and stand apart? This can be done by understanding the real nature of this world which reflects the divine principle in every condition, stage and circumstance of life. So, it becomes possible to know the divine through the world, even as the original can be known through its reflection. The conditioned phenomena can be transcended and the unconditioned

Noumenon can be reached through meditation and enquiry. This is the theme of the whole Upanishad.

ॐ।उषणवणअश्वस्य मेध्यस्य मिरः । सूयूश्णचक्ुःवणतःप्रणर्ः , ,

व्यणत्तमग्निवैश्ेवणिरःसंवंत्सर आत्मणश्वस्य मेध्यस्य। द्यौपृष्ूठम् ,् अन्तररक्मुदुरम्,् पृथिृवी पणजस्यम्ददिः,ग्ण्श्वे , अवणन्तरददिः पिवणः, ऋतवोऽङ्गणति, मणसणश्वणर्मणणसणश्च पवणणर् अहोरणत्रणणर् प्रततष्ठणः, क्त्रिणण्यस्ीिति, ि्भो मणंसणति । ऊवध्यं मसकतणमसन्नवो गुदणयकृच्च , क्लोमणिश्चपवतणणःओषर्यश्च विस्पतयश्च लोमणतिउद्धि् ्पूवणर्णः;ण तिम्लोचञ्जघिणिणय,द्धवजृमूभते तद्धवद्योततेयद्धवर्ष्टते त़त्स्तियतत, यन्मेहततत्तद्धषतणतवणगेवणस्य वणक् ॥१ ॥

1.OM.Thedawnverilyistheheadofthesacrificialhorse.Thesun istheeye,theairisthebreathorvitalforce,thefirevaisvanarais theopenmouth,andtheyearisthebodyofthesacrificialhorse. Theheavenistheback,theskyisthebelly,theearthisthehoof, thedirectionsarethesides,theintermediatequartersaretheribs, theseasonsarethelimbs,themonthsandfortnightsarethejoints, thedaysandnightsarethefeet,thestarsarethebonesandthe cloudsaretheflesh(ofthesacrificialhorse).Thesandsarethe half-digestedfood,theriversaretheblood-vessels,themountains are theliverandspleen,theherbsandtreesarethehairs,the ascendingsunistheforepart,thedescendingsunisthehindpart, the lightningisyawning,thunderistheshakingofthebody,raining is makingwater,andsoundisitsneighing.

The firstsectionofthefirstchapteroftheUpanishaddealswiththe meditationonthegreatasvamedhayaga,thehorse-sacrifice. Thoughthissacrificeisaritualasothersacrificesare,hereitis givenfor thepurpose ofmeditation.

Onewhomeditatesonthehorse-sacrificeinhismindgetsthe samebenefitastheonewhoactuallyperformstheritualistic sacrifice.Themeditationisbasedonsimilaritiesbetweenthe symbolonwhichonemeditates,whichisherethesacrificialhorse,

and the object of meditation which is the virat purusha in the form of this universe. Through this meditation, the horse is deified into the virat-purusha. Time, worlds, directions, gods, etc. which are parts of the universe are superimposed on the various parts or limbs of the horse. The mantra enumerates twenty-five limbs of the sacrificial horse, which are to be meditated upon as identical with twenty-five corresponding limbs or parts of the universe, and not vice versa.

The head of the sacrificial horse is to be meditated as the dawn, the period of about forty-five minutes just preceding the sun rise. The similarity between the head of the horse and the dawn, is the importance which both have in their respective fields. The head is the most important part of the horse, and so is the dawn the most prominent part of the day, the brahma-muhurta. Similarly, the eye of the sacrificial horse is to be meditated as the sun, because of two reasons. One is that the sun is the presiding deity of the eye. The second reason is their similarity in that the sun rises just after the dawn and the eye comes just after the head. The vital force of the horse corresponds to the atmospheric air, because the breath of the horse, which functions due to the vital force, is of the nature of air. Based on this similarity, the vital force in the horse is to be identified, through meditation, with air. The mouth of the horse is to be meditated as the vaisvanara-agni, because the latter is the presiding deity of the former. The body of the sacrificial horse is the year. The word 'Atman' in this context occurring in the mantra means the body. The year consisting of twelve months, three hundred and sixty five days and their further subdivisions such as hours, minutes and seconds, may be considered as the body of which these divisions of time are limbs. This is the similarity for meditation. The back portion of the horse is to be identified with the heaven, through meditation, as both are high. The belly of the horse is the sky, both being hollow. Its hoof is the earth, as both are hard. The two sides of the horse are to be contemplated as the four quarters, north, east, south and west, as the former are in contact with the latter. Its ribs are the intermediate quarters, the

north-east, south-east, south-west and north-west. The similarity here may be that both are placed in between-the intermediate quarters in between the main quarters and the ribs in between the two sides of the body. The limbs are similar to the seasons, as both are divisions of time, as the body has already been identified with the year. Therefore, the former should be meditated upon as identical with the latter. The joints of the horse are the months and fortnights, their similarity being the connecting link, the former connecting the parts of the body and the latter connecting those of time. The feet of the horse are to be meditated upon as the days and nights. The similarity that helps meditation here is that even as the horse stands on its feet, the presiding deity of time stands on days and nights. The bones are the stars, because both are white in colour. The flesh of the horse is to be identified with the clouds. The likeness here is that even as blood drops from the flesh, water drops from the clouds. The half-digested food is the sand, as both have unconnected and loose parts. The blood vessels of the sacrificial horse are to be identified with the rivers, on the resemblance that there is flow of liquids in both, blood in the former and water in the latter. Its liver and spleen (the muscles below the heart) are hard and elevated like the mountains and hence the former are to be identified with the latter through contemplation. The hairs on the body of the sacrificial horse are to be meditated as the herbs and trees, the small and large in the former corresponding to the small and large in the latter. The forepart of the horse which has an upward ascent, is to be identified with the rising sun which also ascends up till noon.

The hind part of the horse is to be meditated as the setting sun, the resemblance being that both come anterior to their respective posterior parts, viz., the forepart and the rising sun. The yawning is lightning, because the former splits the mouth and the latter splits the clouds. Its shaking the body has resemblance to thundering, because both produce sound. Therefore, the former is to be identified through contemplation with the latter. Its making water is to be meditated upon as raining, based on the similarity that both

cause moistening. Lastly, the neighing of the sacrificial horse is to be contemplated as identical with sound. Here no fancying is called for because neighing produces sound.

The whole universe is an organic whole, the parts of which are vitally connected with one another. There is really no difference between one person and another person, one object and another object, because all are made up of the same five elements, - the earth, water, fire, air and ether. Man erroneously thinks that space or ether separates one object from another. But really it does not. On the other hand, it is the connecting link among the objects, being one of the gross elements containing all the five subtle elements, the same elements which go to constitute the bodies and objects. Thus, one must know that there is no physical separation. Then what is the cause of separation which every one feels in this world? The cause is psychological, created by imagination. It is this wrong imagination by the mind that causes the feeling of separation among persons, animals, plants and other objects, which feeling of segregation and individuality causes all sorrow and misery. Therefore, one who hankers after Liberation, which is destruction of sorrow once for all, has to give up the erroneous imagination of separateness and resort to right thinking and realise the one homogeneous, organic nature of this universe. The meditations which are known by the names of vidyas or upasanas in the Upanishads, aim at this great Goal of human life. In this meditation on the horse-sacrifice, the sacrificial horse, the most important item of the sacrifice, is to be meditated as the whole universe which forms the body, as it were, of the virat-purusha, also called prajapati and hiranyagarbha in this context, who is the presiding deity of the horse-sacrifice.

The second mantra completes this imagery.

अहवणण्अश्वं पुरस्तणन्मदहमणन्वजणयत्तस्य पूवे समुद्रे योतिः रणत्त्ररिं पश्चणन्मदहमणन्वजणयत, तस्यणपरेसमुद्रेयोति एतौ वण अश्वं मदहमणिणवमभतः

संबंभूवूतुः । हयो भूतूवण देवणिवहत् ◌्वणजी गन्र्वणि् ण,◌् अवणणसुरुणि्,◌् अश्वो मिुष्यणि्;◌् समुद्रु एवणस्य बन्धुः समुद्रो योतिः ॥ २ ॥

॥इतत प्रिमणध्यणयस्य प्रिमं ◌ंब्रणह्मर्म् ◌्॥

2. Themahima(agoldenvesselwhichisusedtoholdthelibations at thehorse-sacrifice)infrontof(thesacrificial)horse,istheday. The sourceofitisintheeasternsea.Themahima(asilvervessel whichisalsousedtoholdthelibations)behindit(thehorse),isthe night.Itssourceisinthewesternsea.Verily,thesetwoglories appearedoneithersideofthehorse(asthetwosacrificialvessels). He, afterhavingbecomeahayacarriedthegods,asavajicarried the celestialminstrels,asanarvacarriedthedemons,asahorse carriedthemen.Theseaisitscompanionindeed,theseaisits source.

In thismantrathetermmahimaisusedforthetwovesselsmade of goldandsilver,whicharemostessentialfortheasvamedha sacrifice,toholdthelibations.Thesetwovessels,onemadeof gold andtheotherofsilver,arealwaysplacedoneithersideofthe horse,whenthesacrificeisperformed.Thesevesselssymbolise the dayandthenight,respectively,whichfollowinourworld,one after theother.Thegoldenvesselstandsfortheday,becauseboth are brightinnature.Thesilvervesselstandsforthenight,most probablytosymbolisethestarrynights.Or,itmaybebecausera is commoninrajata(silver)andratri(night),orperhapsduetothe reasonthatbothsilverandnightareinferiortogoldandtheday respectively.However,itisclearthatthetwovesselsaresymbolic of the bright day and the starry night.

Itisoureverydayexperience,thatthedaydawnsfromtheeastern seawherethesunrises,andthenightfallswhenthesunsetsin thewesternsea.So,itissaidthatthesourceofthefirstmahimais intheeasternsea,andthatofthesecondmahimaisinthewestern sea.

The above-mentioned glories (mahima) appear in the front and at the back of the horse. The day appears in the front (of the horse), its head representing the dawn of the day, and the upper half, the ascending sun. The night falls at the back of the horse, because the lower half of it is the region of the setting sun.

haya, vaji, arva and asva mentioned in this mantra are different types of horses, and are distinguished on account of their different characteristics.

The sea is its companion and its source. The sea here may represent the Universal Self, to whom the horse is tied. bandhu is here used to indicate bandhana, that to which the horse is tied, or the stable where the horse is tied. bandhu generally means companion. The supreme Self is also the abode of the horse, to which it owes its birth, i.e., the world has come out of the supreme Self. It is said to be the yoni, the source. The world subsists in It as the manifestation of prakriti.

"The horse has its abode in the water" - says the Taittiriya Samhita, which should never be taken in its literal sense, that the horses are born of the sea, though the sea is the well-known place of their origin. The name saindhava applied to horses is so derived. As in the previous mantra the sacrificial horse has been graphically symbolised as the world, or creation in a wider sense, in order to facilitate meditation on the asvamedha sacrifice, and to divert the external actions of man to the inner life of meditation. It will be more appropriate to understand the deep import of the above passage, by interpreting it as "the world has its abode in water". Water conveys the idea of subtle elements. Water stands for all the elements, because it is really a combination of water, fire and earth, according to the tripartite creation of the gross elements (vide Chh. Up. VI-iii-3). Water is all-pervading.

Summary

In this first section, the world is compared to a sacrificial horse, and an exhaustive description of the world is presented in comparison with the different limbs of the horse. This section aims at explaining

the famous and elaborate 'horse-sacrifice', with a view to giving it an esoteric and philosophic meaning. It is a fact within the range of everybody's knowledge, that the aim of the Upanishadic philosophy is to lift the individual's mind from the lower regions of samsara to the higher planes of sublime ideals. In olden days, the asvamedha was a very well-known and popular sacrifice. The sacrificer aimed at achieving victory over the kingdoms of the earth. This was the case with all those that were desirous of earthly happiness. But, people who were endowed with higher thought and experience sought to spiritualise that sacrifice, by making it a mode of conquering the lower mind, a way of inner meditation, for gaining suzerainty over one's own self. While the followers of the karma kanda stick on to the external aspect and meaning of the sacrifice, the wise seer of the Upanishad penetrates deep into its inner spiritual significance. And, thus comes to him the vision of the cosmic Spirit which the sacrificial horse symbolises.

Thus Ends the First Section Entitled Asvamedha-Brahmana in the FirstChapter

SECTION II

AGNI-BRAHMANA

वैवेह ककंचिणग्र आसीत्, ृ मृत्यूयुवेदमणवृतृमणसीत्–ाअिणययण, ाअिणयण दह मृत्यूयुः तन्मोऽकुरुत, आत्मन्वी स्यणममतत । सोऽचन्णिचरत् ृ तस्यणचतण आपोऽजणयन्त; अचतेण वै मे कमभूदूदतत,तदेवणकणस्यणकणत्वम्; ृकं ह वण अस्मै भवतत य एवमेतदकणस्यणकणत्वं वेद ॥१

1. Before creation nothing was in existence. This (world) was envelopedbydeath(intheform)ofhunger(voracity),forhungeris death. Hethought:MayIhavemind;thenHecreatedthemind.He, worshippingHimself,movedabout.DuringHisworship,waterwas produced. (Then He) thus (thought): Water was produced while I was worshipping. Therefore, this is the fire so called (because, it has the nature of brightness and pleasure). One who thus knows the(origin,etc.of)fire,for him,verily,happinesscomes.

InthepreviousbrahmanaorSection,thesacrificialhorsehasbeen identified with the world and world-order, and its resting place has beendeclaredto bethesupreme Self.

This brahmana opens with the unmanifested condition of this universe before the creation of the mind and the rest. Everything was devoid of name and form. The creation was in its dormant state. The five great principles were in their unmanifested state. Therewasneithercausenoreffect,precedingthemanifestationof theuniverse.

This mantra may give rise to many objections that are raised by theNihilisticschoolofphilosophy.Wasitaltogethervoid?For, the sruti says that there was nothing before creation, which indicates the absence of both cause and effect. But, when cause and effect are totally absent, theconception of non-existence cannot arise in the mind. The absence of a pot presupposes, according to the nihilists,thenon-existenceofthatpot.Ifthisviewistobetakenas correct, if the non-existence of the effect is to mean total non-existence, then there would arise the great danger of disharmony

in the sruti texts themselves. "This was verily before, the Self alone and nothing else" (Ait. Up. I-1); "Before it was the Atman alone" (Bri. Up. I.iv.1), and other similar passages in the sruti declare that though there was neither day nor night, neither being nor non-being before the emergence of the universe, yet, however, the supreme Being was existing. It is the primary Being, for no other whatsoever preceded It. If we agree with the view that nothing was existing before the creation came into manifestation, as some of the schools of philosophy hold, then there would occur an inconsistency in the subject matter of the present topic which is immediately followed by, 'this was enveloped by death in the form of voracity'

It is not correct to say that existence presupposed a universal void or total absence of the primary cause, for we have never seen a pot coming into existence without a cause, viz., clay. No effect is produced when there is no cause. Whether or not the cause is perceptible, we can infer a cause from the effect, as we infer the clay, the cause, from the effect, the pot. It is immaterial whether the cause is perceptible or not. What is significant is the production of the effect. From this, we rightly infer that before creation the universe also must have existed in its existent cause, as pot in its cause which is existent.

The sruti says that the world was covered by death, which means that death was in existence prior to creation. Then, of course, the objection is answered by the same sruti. Now we understand the passage in this way: This creation was, before it could be distinguished by name or shape, i.e., before its manifestation, existed enveloped by the all-enveloping death; nothing whatsoever, If this passage is read and explained from the mythological point of view, death here symbolises the state of adi-pralaya, the first state of cosmic deluge. Before life manifested in creation, there was total negation of it, which is characterised by the state of death. Death is the opposite of life. Death is also known by the name of hunger. Hunger is an epithet of death. Hunger is the desire to eat. It is the tendency to the death of that which is

eaten. We know by our experience that hunger, in course of time, is followed by death, for on account of hunger one eats the other. If one does not eat the other, one has to die out of hunger. Therefore, hunger refers to death. Just as when we say 'there was no pot', we refer to the absence of the pot, similarly, death refers to the absence of life, the first characteristic of creation.

But death, which corresponds to the absence of life in its manifested aspect, is not capable of thinking, unless there exists some other cause, which has properties of thinking and willing. Then death must presuppose its cause in the form of iccha-sakti, i.e., the desire aspect of the creative activity. It is this iccha-sakti that impels death to think: 'Let me have a mind'.

To put the matter concisely, prior to creation, everything that was was unmanifested. The life-vibrations were in latent form. Though the supreme Principle was there, It was in an unmanifested form. Just as earth is seen in the form of a lump of clay, and clay, as a matter of fact, manifests itself in the form of a jar, similarly, the supreme Principle manifested Itself, by virtue of Its iccha-sakti (will-power) in the form of creation. Death, in this passage, refers to the unmanifested aspect of the life-principle, which, in that condition, was temporarily devoid of iccha-sakti, the power to will.

He thought: 'Let me have a mind', and then He created the mind. Mind here corresponds to the iccha-sakti, which is a characteristic of the life-principle. This is a metaphorical illustration of the process of the projection of life. After life was projected through the venues of death, it (life) animated itself throughout. As a consequence of this animation caused by the life-principle, death disappeared, just as darkness disappears with the appearance of light, or the lump of clay disappears when the form of a pot animates the whole being of the clay. This animation of the life-principle is figuratively pointed out by the statement: 'He created the mind'.

Then what happened? Life appeared, became manifest in the form of 'willing'. This view is supported more or less by all the srutis, on similar lines.

Then it is said that He went on worshipping. Here the act worship symbolises the animation of kriya-sakti, creative power. The life principle is always understood to denote activity too, inasmuch as it is the sole cause of 'willing'. 'Worship' can denote the setting of kriya-sakti in motion, dynamism or activity. From such activity, a twofold result follows: First, there is an awareness of the activity of the mind which is described as fire. Secondly, there is a consciousness of the feeling of happiness arising from such activation of the mind which is described as water. Since both owe their birth to one source, they are commonly named arka. arc means worship. kam means happiness. The combination of these two words results in the noun arka. Worship represents fire, and its outcome, happiness, represents water, these being the third and the fourth principles in the order of creation.

While the process of creation was going on, as stated above, water was produced as an effect of worship, the animation of kriya-sakti. No sooner did He see the water, the life-principle, than was He immensely delighted, for creation had taken place. He meditated on the origin of this water-whence did it come, and how? He discovered that while worshipping or setting His kriya-sakti, the power of dynamism in motion, water, the life-principle, had sprung up. He discovered or became aware of His kriya-sakti, which was animating all, throughout, as the sole-force. It gave Him delight, as it were. Thus arka is an epithet of fire derived from the performance of worship, leading to happiness (arcate kam arkam). As already stated, fire is the third principle, and water the fourth. akasa and vayu precede them in the act of creation.

The brahmana concludes its first mantra with a phala-sruti: One who thus knows the origin, etc., of the fire element as kriya-sakti in the order of creation, for him happiness (kam) comes. The meaning is that happiness is related to the life-principle in man.

The next mantra deals with the creation of the grossest and last of the principles - earth.

आपो वण अकण ;तद्यदपणं ि◌र आसीत्तत्समहन्यत । सण पृथिव्यभवत् ;◌्

तस्यणमश्रणम्यत् ;त्तस्य श्रणन्तस्य तप्तस्य तेजो रसो तिरवततणणग्निः ॥२ ॥

2.Water,indeed, is arka (brightness). That which was froth in the water solidified. That (mass of solidified substance) became the earth. Because of it (He) became tired. (Then) the lustre and essence of the tired and distressed (prajapati) turned into fire.

Before we proceed to describe the emergence of the earth, we shall summarise the meaning of this mantra as stated in the Taittiriya Upanishad (II-i): "From the Self, verily, space arose, from space air, from air fire, from fire water, from water the earth, from the earth herbs, from herbs food, from food semen, from semen the person."

Water is fire, because it has emerged from fire. Water is the substratum for fire, for, indeed, nothing whatsoever would exist if the life-principle had not come into manifestation. In the order of creation, too, water principle follows soon after the emergence of fire. Water is the main principle on which life subsists in this creation. From water earth was formed, i.e., out of water sprang forth the embryonic state of the universe.

The mantra states that that which was froth in the water solidified. It means that the earth sprang up. This solidification was as a result of the internal and external heat which must have been enveloping the whole atmosphere in the pre-embryonic state of the earth. It will be said later on in this Upanishad: 'In the beginning this world was just water', etc. While discussing the cosmology in the Chhandogya Upanishad, Sanatkumara, by the way, tells Sage Narada: 'It is just water that is solidified, that is this earth, that is the atmosphere, that is the sky.... all these are just water solidified' (VII-x-1). Reference to this cosmological conception is found in the Aitareya Upanishad too: 'Right from the waters He drew forth and shaped a person' (I-3).

That solid substance which was formed in water is earth. the fifth and the last principle, in the order of manifestation. In its embryonic

state, it must have been as big as an egg. Egg in Sanskrit language is called anda. Most probably the epithet brahmanda for the universe, is derived from this embryonic state of the universe, when the earth was as big as an egg.

After having created the earth, which was so tedious a process, He, prajapati, became tired. It is perhaps for this reason that there is no sixth principle. From the general knowledge of physics and through observation also, we know fully well that the whole universe is animated by one common principle. Through endless ages, this common principle has remained the same throughout, without any modification in its essential nature. The statement 'He became tired' opens before us a new venue for thought and research, which stands before us and confronts us with the question, "Why He became tired and how did it prevent the further emergence of a sixth principle?". The projection of the earth was no small task for prajapati, and therefore, naturally He became tired, as everyone becomes tired after -work.

Tired and distressed as He was, His essence or lustre emerged from His body and the principle of fire was born. This fire is the first-born viraj who is identified with the sum-total of all the bodies. He possessed a body and organs, for smriti says: "He is the first embodied being". Agni in this mantra stands for viraj. sara means a mass of solid substance, the cream of slightly curdled milk. This is to illustrate that the mind assumed denser and denser form and thus all material objects of the earth were created. He became tired, because He had worked much. He became distressed because He had become separated from the supreme Self, His Abode, the stable of the sacrificial horse (vide mantra I-i-2).

brahma, the Creator began to move about manifesting as the vital energy in his creation. This vital energy is spoken of as agni. Lustre came out' means that brahma functioned as prana in all beings.

The next mantra deals with the further division of life. prajapati, as fire, divided itself in threefold ways, as the sun, air and fire. Death, which was one when creation emerged, became multiplied,

vitalising all through the sun, pervading all space through air, and sustaining all life in the beings through prana.

सत्रेरे्णत्मणिं व्यकुरुतआद्दत्यं तृतीयम्वणयुं तृतीय़म्स एष प्रणस्त्रेरे्ष्

ववदहतः । तस्य प्रणची ददक् मिरः असौ चणसौ चेम। अिणस्य प्रतीची ददक्

पुच्छम्अस़्ौ चणसौ च सक्य्ौदक्षक्रण ,चोदीची च पणश्चेद्यौः पृषूठम्, ,

अन्तररक्मुदुरम्इय़मुरु़ःस एषो ऽप्सु प्रततग्ष्ठतःयत्र क्व चैतत ,तदेव

प्रतततष्ठत्येवं ववद्वणि् ॥ ३ ॥

3. He(Death)dividedhimselfthreefold,makingthesunthethirdin respectoffireandair,andtheairthirdwithrespecttofireandsun. Thispranaalsodivideditselfthreefold.Easterndirectionishis head.Yonderoneandyonderone(north-eastandsouth-east)are histwoarms.(Likewise)thewesterndirectionishistail(hindpart). Yonderoneandyonderone(north-westandsouth-west)arethe thighs.Southernandnorthern(directions)aresides(flanks),the sky is(his)back,theatmosphereishisbelly.This(earth)is(his) chest.He(Death)isresting(standingfirmly)onthewaters. Whereverthe knower(ofthisfact)goes,there(he)hasaresting place(hegetsa resting place).

Deathbecamedividedthreefold.Thosedivisionswerethesun (vitalenergy),fire(life)andair(space).Itmaybesaidherethatthe wholeofcreation,duringthatperiodhadbecomeanimatedwith thesethreegrossfactors.Naturally,thepranaalsobecame threefold,forpranaisthepervadingessenceintheentirecreation. Wheneveranyfactorofcreationisdealtwith,pranaisnaturally includedinit.WhenDeathwasdividedintothree,i.e.,sun,fireand air, pranaalsofollowedthesameprocessofdivision.Itbecame(1) Life in theSun,whichvitalisesallthings,(2)LifeintheFire,which sustainsthemainlifeprinciple,throughoutthecreation,and(3) Life in theAir(spaceandlight).

What isthatDeathlike?Themantrarepliesthroughametaphor. Easterndirectionisitshead.North-eastandsouth-eastareits arms. Westerndirectionisitstailorhindpart.Tailmeansthe

horse-tail, horse standing as a symbol of creation as envisaged in the first Section. North-west and south-west directions are its thighs. The southern and the northern directions are its two sides, right and left. The heaven is its back like the back of a horse, projecting upwards. The atmosphere or the intermediate space is the belly of this Death. The space is used to denote the belly, for the simple reason that the endless worlds are contained only within space, even as all food that is eaten is contained within the belly. This earth which is our planet, is its chest or breast. It is resting on the waters. Quite true, for all life depends on water. sruti also says: "evam ime lokah apsu-antah-thus do these worlds are in the water." The cosmic waters are supposed to be supporting the universe from endless ages. Wherever a knower of this fact goes, there he has a resting place. In other words, one who knows that the whole of the universe is but the cosmic body of the Atman, he is revered everywhere. Wherever he goes he gets a place for resting. This is to glorify the knowledge of the emanation of the universe from the Atman in its threefold aspect of adhyatma, adhibhuta and adhidaiva.

सोऽकणमयतद्भवतीयो म आत्मण जणयेततसमिसण;वणचं मर्मिुं

समभवर्दिणयण मृतूयुतद्यद्देरेतआसीत्स संवंत्सरोऽभवत् ॣ। ि ह पुरण ततः

संवत्सरआसतमे़तणवन्तं कणलमत्रबभः । यणवणन्संवत्सरःतमेत़णवतः कणलस्य

परस्तणदसृजृत । तं ंजणतममभव्यणददणत् ॣस भणर्करोत् ॣसैवै वणगभवत् ॣ॥४ ॥

4. He, (the voracity, Death) desired: 'Let me have a second body'. (Having thus desired) He became (brought about) the union of speech with the mind. The seed that was there, (it) became samvatsara (year). Prior to him (there had been) no year. (He, the Death) reared him (samvatsara) for as long as a year. After this period (he) created him. (When he was born) He (Death) opened (his) mouth (to devour him). He (babe) made a sound (uttered) bhan. That (sound) indeed, became speech.

After having manifested himself as the first organism, in the cosmic egg, he, the Death, thought of or desired for a second body (self). His first body was viraj, containing within himself the whole organism of mundane creation. The second self which he desired for, came to his mind as vak, speech. vak is the power or medium of expression. It is quite natural that what one thinks one expresses. This correlation of 'thinking' and 'expressing' is established in this mantra.

Speech is thought expressed. No form of knowledge can find expression without the medium of speech. Speech reproduces the thought in the form of sound-vibrations. How could one express himself, if there were no speech! It evidently goes to establish the fact that soon after creating the viraj, the cosmic organism, Death thought by virtue of his mind, to create 'speech' by which he (the viraj) would be enabled to express or know his existence. It will be said later on that knowledge has for its support speech (II-iv-11). What we speak is the grossest reproduction of knowledge. When knowledge springs up in the mind, certain subtle vibrations form a group. These subtle vibrations in a group express the subject of knowledge. And, when this expression takes place through the medium of sound, we call it speech. So speech presupposes a thought, a knowledge, for what is not knowledge can never find its expression in any form, whatsoever. "Verily if there were no speech, neither right nor wrong, neither good nor bad, neither pleasant nor unpleasant would be known. Speech, indeed, makes all this known." (Chh. Up. VII-ii-1). Speech, thus, is the first conception of knowledge, and the first expression of thought. Before speech, thoughts must have been infinite in nature. It was only speech which gave them a definite shape, the form of knowledge.

Thus, he (the Death) brought about the union of speech with the mind. He created speech which reproduced his mind in the form of knowledge. What is that knowledge? It is the three vedas, the source of all secular knowledge, the first expression of

hiranyagarbha, the first sound in creation, the first kind of knowledge.

The cosmic mind, after having caused union with speech, after having reflected upon the vedas (knowledge), conceived division in eternity. Before this, there was no division of time. This division so happened, because he reflected upon the past through his mind and effected its (mind's) union with speech. The reflection on past gave birth to the conception of the time factor, just as the reflection on ether gives the conception of space. Time factor naturally involves in it three divisions, - past, present and future.

The seed of creation was there in that embryo, the viraj. It had not manifested as yet. It was in a latent state, awaiting the completion of duration, when the egg would get broken and the first embodied soul would spring up. He was waiting so long as a period which was equivalent to our one year. It is this intermediate duration of time which is well known as a year among us.

Now, it was time for the viraj to come out of the egg. Creation took place and viraj was born, who was the first in the embodied mundane creation.

The babe is born. This new-born babe is universe in miniature. It sprang out of Death. For, every kind of life presupposes Death as its cause. Death causes life to manifest. The whole of creation owes its origin to Death.

Death now wanted to swallow the new born babe - says the Upanishad. But then, the question arises, why did It want to eat its own offspring? The reply is just simple, of course, philosophical. Life is born for Death. No sooner does one come into manifestation, he faces death which always stands before him. Life which has followed death is nothing in the vast span of eternity. Behold the life in the universe, from the view-point of the seer of this Upanishad. Is it not in the ever-devouring and voracious jaws of Death? The endless universes which are born of time and limited by space and causation, are fleeing every second towards Death. There is nothing whatsoever in this universe which does not meet

with death, for the universe is ever subjected to Time (kaala) which never survives the next second, but passes away instantaneously. Time is the ruling factor of all beings. The universe is divided into infinitesimal fractions of time. The so-called span of universe-life is nothing before Infinity, as it also is bound to be devoured by Death. The wise seer of this Upanishad has foreseen the ultimate end of life, and describing it graphically, he says that the new-born babe faced Death who was intent on devouring it as soon as it was born. Continuing the graphic description, the Upanishad says that the babe cried in terror as everyone of us would do when death approaches. This also suggests that the worlds were born with a terrorised complex, with an innate and natural fear for death. It is not a poetic fancy, but a glaring truth, for everyone is afraid of death.

Terribly frightened by the presence of Death whom he had never seen before, but whose fear was in him due to the fact of primal ignorance, the babe, it is said, produced the sound bhan. It was the first manifestation of speech as sound. It is called vak, for vak is that which is spoken. 'Whatever sound is there, it is just speech' (I-v-3).

स ऐक्षयदद वण इममभमंस्येकियोऽन्ि किररष्य इततस तयण वणचण

, , ;

तिणत्मिदंसवमणसृजृत यददंककंच-ऋचों यजूंवष सणमणति छन्दणंमस यज्ञणि् ॑

प्रजणः ंपिू ॑। स यद्यदेवणसृजृत तत्तदत्तुमुथर्यत; सवं ंवण अत्तीतत

तददतेरददततत्वम्;॑ सवस्णयैतस्यणत्तण भवतत, सवमणस्यणन्ि भवतत, य

एवमेतददतेरददततत्वं वेद ॥५॥

5. He thought thus: 'Verily,ifIkillhim (the new-born babe), I shall make little food. Thus (onthisreflection) he (Death) by that speech and by that mind createdallthis,whatever there is (existing) here: the rigveda, the yajurveda,thesamaveda, the metres, sacrifices, men and animals. Whateverhe(thus) created, all that he resolved to eat. (Because Death)verily,eats all, therefore aditi is so called. He who thus knows howaditicame to have this name (he who

knows him in his nature as aditi), he becomes the eater of all this, everything becomes his food.

We have seen how He manifested himself as time and space. In this mantra, the creation of the gross universe is described.

After having resolved to kill the little babe, He, the Death, thought that it would be unwise to kill him now for He would be making very little food. Creation had just sprung up. There were neither animals nor men, nothing whatsoever, except life, which had just manifested in the form of viraj. That too, Death wanted to devour. But it would be too little for him, for how can the all-devastating Death be satisfied with a meagre quantity of food! Moreover, viraj represents food and the producer of food. If the producer of food itself is eaten up, then there will be no more production of food to eat. So, Death abstained or desisted himself from killing the first-born. And at the same time, with the help of speech and mind and through their union, created all that exists here.

With the united operation of speech (knowledge) and mind (will-power), i.e., jnana and iccha combined, He manifested himself as the three vedas-rigveda, yajurveda, samaveda; the seven metres-gayatri, ushnik, anushtubh, brhati, pankti, trshtubh and jagati - in which the stotras, sastras and other scriptures are composed and sung; the sacrifices, men and animals.

In the foregoing mantra, it has been already said that Death projected viraj through the union of speech with the mind. That union of the mind with speech was then in an unmanifested state, while here the reference is to the manifestation of the already existing vedas. In the beginning the knowledge too was not in a manifested form. It was remaining unexpressed for want of a medium. It was only an idea in the mind. The mind was able to conceive knowledge, though it could not give expression to it in any form. When the knowledge (jnana-sakti) came to be expressed through the medium or channel of speech in the gross universe, life found ample scope for spontaneous evolution and expression.

Now, the knowledge expressed itself in the form of vedas, metres and sacrifices. And these, in the scheme of creation, were further expressed, in course of time, in a still grosser form, by men who possessed the knowledge so expressed and utilised it.

This development in the said universal scheme must have taken a pretty long period. And perhaps, it was much later, when man sang the vedas in different metres and started sacrificing animals for his own sake. So, it should not be argued that He created vedas, etc., to be sung, sacrifices to be performed, animals to be sacrificed and men to sacrifice those animals. We shall be losing sight of what this mantra wants to present to us, if we unjustly infer that everything was created only for the sake of man. What exactly the Upanishad aims to teach us is that everything, whether animate or inanimate, sentient or insentient, movable or immovable, big or small, was created by Him alone. Creation should not be ascribed to any other being. It is He the Creator in whom all this exists and gets dissolved at the end. The fact of creation is a sort of His self-expression, which finds an interesting explanation and description in the mystic-minded sages, This process of His self-expression is like a long chain, which, though it contains in it diverse pieces or links, is one in essence.

The mantra states that whatever He projected, He was intent on eating. It may be explained in this way: Every object which is manifested and has name and form, is bound to be victimised by Death. It is sure to perish, for it is limited by time, space and causation. It might survive the blows of time for a good number of years, but in the end it has to die, for nothing that is born can be eternal. Creation as a whole is short-lived, and everything in it is pre-resolved to be eaten away by Death. Therefore, it is but natural that Death must have intended to subject viraj to His inevitable law.

Who is this Death? Once again the sruti follows the same course of describing Death, and identifies Him with aditi whom the rigveda declares to be everything in this universe: "aditi is heaven, aditi is the sky, aditi is the mother and He is the father..... etc."

How did Death come to have this name aditi? It is because Death is all-consuming, all-enveloping and animating the whole being of creation. As stated in the just preceding paragraph, aditi is heaven, sky, mother, father, etc. He is immanent in the whole being of creation. Because of this common function of animation and immanence, the Death is identified with the aditi of the rigveda. Death possesses this characteristic and therefore he came to have this name aditi which the text refers to.

One who knows that Death is aditi, because It consumes all, becomes the eater of all. He becomes identified with everything. One who knows that there is one all-pervading factor in the entire cosmos, becomes freed from the clutches of birth and death. The text metaphorically puts this fact by saying that He becomes the eater of all this, all names and forms.

To such a man who feels himself identified with everything, everything becomes his food. He develops that cosmic vision, by which his Self becomes immanent in every speck of this vast creation. Then, all that others enjoy becomes his enjoyment, all that others eat becomes his food. So the mantra says: everything becomes His food.

सोऽकणमयत;भूयूसण यज्ञे भूयो यजेयेतत । सोऽश्रणम्यत्स तपोऽत;प्ा्त्र ;

तस्यश्रणन्तस्य तप्तस्य यिो वीयमुणदुक्रणमत् ्। प्रणर्ण वै यिोवीयम्ण ;्

तत्प्रणरे्षूत्क्रणन्तेषु ीरं श्वतयतुमथर्यत; तस्य ीर एव मि आसीत् ्॥६

॥

6.He thus desired: 'Let me again perform sacrifice with the great sacrifice'. He became tired. He was afflicted by distress. (Then) the glory and vigour of the tired and distressed (Death) departed. The vital breaths are verily glory and vigour (of the body). (So) after the departure of the pranas (out of the body), the body began to swell. (But) his mind, indeed, was (set) on the body.

The previous mantra has explained the projection of this universe starting from vedas and ending with animals, i.e., from knowledge

to ignorance. This and the succeeding mantras go to interpret the sacrificial horse and the asvamedha sacrifice concealed in etymological camouflage.

The scheme of creation has thus been perfectly set in motion. Death, who has been attempting hard to put everything in order, has become immanent in the entire creation. The term 'death' remains merely as an epithet for Him, for He is much more than Death. He is life expressed. He is now the creator, prajapati concealed, as it were, in the womb known as hiranyagarbha. He has become the cause of all subsequent creation. The process of creation is in a far advanced state. Knowledge has become manifest and has given a definite shape to the course of action. In this scheme of creation, man is born with the special privilege of thinking and contemplating on higher matters which are far beyond the reach of other beings. In him springs up the desire to know the Reality behind the gross universe and an aspiration to soar high in the sublimities of philosophical knowledge. Of course, knowledge is inherent in him, as it has followed him throughout, right from the dawn of creation. This mantra and the next present this quest of man in terms of sacrificial horse and horse-sacrifice respectively.

Sacrificial horse, as a rule, is sanctified and assigned to the gods, the divinities. The performer of this sacrifice purifies the horse by means of specific rituals and then lets it free for a year. In the same way, the individual soul has to resolve to make a greater sacrifice. He has to purify his entire being-senses, mind and his gross nature. Purification of one's own nature constitutes the first item in this sacrifice. For, without having it purified, it is unfit to be dedicated for higher purposes. Undoubtedly, the task is not a small one, because it entails great effort and continuous struggle. The individual is liable to become tired and distressed in this process. His organs may not be strong enough to co-operate with him in this great attempt. But in course of time, the entire bundle of impurities, which has shaped his nature, may depart. It is only after this sanctification that he will become fit for higher meditation which this mantra refers to in sacrificial terms.

Sacrificial horse denotes the individual soul who has to cast away the impurities of his being and get himself prepared for the highest sacrifice. He has to reject names and forms and realise his identity with the Supreme Being who transcends all, who is the prompter of Death, whom the Death does not know, whose body is Death, who rules Death from within- the Atman-Brahman.

Going deep into the mantra we find that it deals with the following points: (1) He desired to perform a greater sacrifice; (2) He performed the sacrifice and became tired; (3) His reputation and strength departed on account of the hard sacrifice that he performed; (4) after the departure of organs, his body swelled; and (5) His mind did not leave the body. The individual soul attempts at sacrificing his entire animal nature, and plunges into the task of purifying himself and becomes tired. To shed off the animal nature is not an easy affair and one has to lose one's individuality and secular relations. The individual Jiva finds, as it is natural, that his entire being is undergoing an overhauling process, and this is the intermediate state in the individual's progress to the Supreme. However, he is very careful, for he has been intently watching the overhauling that is taking place in his being.

Next follows the projection of purity and success in attempting at the horse-sacrifice.

सोऽकणमयतमेध्यं म इदं स्यणत्आत्मन्विेस्यणममतत । ततोऽश्वः समभवत्यदश्वत्तन्मेध्यमभूदूदततदेवणश्वमेर्स्यणश्वमेर्त्वम् ॥ एष ह वणअश्वमेरं् वेद य एिमैवं वेद । तमिवरुध्यैवणमन्यत । तं संवत्सरस्य परस्तणदणत्मणि आलभत । पिूनूदेवतणभ्यः प्रत्यौहत् ॥ तस्मणत्सवदेणवत्यं प्रोक्षत्तं प्रणजणपत्यमणलभन्ते । एष ह वण अश्वमेरो् य एष तपतत, तस्य संवत्सर आत्मण; अयमग्निरकण, तस्येमे लोकण आत्मणि, तणवेतणवकणश्णवमेरौ । सो पिुरेकैव देवतण भवतत मृतूयुरेव; अप पिुमृत्णयुं जयतत, ाँि मृतूयुरणप्ीतित, मृतूयुरस्यणत्मण भवतत, एतणसणं देवतणिणमेको भवतत ॥७ ॥

॥इतत प्रिमणध्यणयस्य द्ववतीयं ब्रणह्मर्म् ◌्॥

7. He desired thus: Maythis(theswollenbody)ofminebecomefit for sacrifice. May I becomeembodiedthroughit.Because(it) swelled, therefore it became(knownas)ahorse;thatbecamefit for sacrifice. Thus, thatindeed,istheoriginofasvamedha sacrifice. He (who) knowshimthus,verily,knowstheasvamedha. Letting it (the horse) remainfree,hereflecteduponit.Afterayear, he sacrificed it (the horse)forhimselfand(also)assignedtheother animals to the gods.Therefore,they(allthosewhoperform sacrifices) sacrifice toprajapatithesanctified(horse)whichis dedicated to all the gods.Thatwhichgivesforthheat(sun),that, indeed, is asvamedha.Theyearishis(sun's)body.Thisearthly fire is arka (the universalfire).Theseworldsarehisself(body). These two (fire and thesun)arearkaandasvamedha.Again,both of them are indeed, thesamegod,Death.(Hewhoknowsthis) conquers further death.Deathobtainshimnot.Deathbecomeshis self (body). He becomesone(becomesidentified)withthesegods.

He, the hiranyagarbhadesiredtopurifyhisbeing,astomakeitfit for the great sacrifice whichhasbeenexplainedinthecommentary of the preceding mantra.Hethoughtofembodyingthroughhis purified being.

Because the body hadundergoneswelling,soitisknownasasva which means 'a horse'.Inspiritualterminology,itmustrefertothe nature of the individual,whichisthevehicleofindividualactivity. And because it becamefitforasacrifice,thereforethehorse-sacrifice came to be knownasasvamedha.asvamedhasacrifice is a process of purifyingone'sselffromtheinstinctiveanimal nature and making it fittobeconsecratedtogods,i.e.,fitforhigher attainments, and thereby asserting an unquestioned and undisputed triumph overone'sownlowerself.

The text says: "He whoknowsitthus,indeedknowsthehorse-sacrifice." It further says:"Letoneimaginehimselfasthehorse and remain free for ayearandthensacrificeittohimselfand despatch the other animalstogods."Inshort,themantra

expresses through these lines, that one should perform the horse-sacrifice to himself, rather than for others whom he wants to conquer.

Horse-sacrifice is the sun that shines and gives light to all. The year is his body, that is to say, his body corresponds to the time factor. What is that for which it is called arka and used by the sacrificer? This fire is all-pervading arka, because its limbs are these three worlds. So fire and sun are arka and asvamedha. Again these two are identical with Death. Fire denotes the sacrifice and sun stands for the result of sacrifice. These two are the same god, Death. This Death is the same deity, of whom there is reference in the very beginning of this section, who was enveloping everything that existed and who subsequently became fire, etc., and divided himself in three ways.

One who knows through meditation, what has been said just now about Death, wards off death and thereby rebirth also. He is not born again, and therefore, death has no chance to operate over him. He himself becomes identical with Death, hiranyagarbha, and thereby, becomes one with these deities for whom the sacrifices are performed. He becomes the Self of all.

Summary

This section mainly deals with the topic of creation and presents a systematic scheme of world-evolution. Starting right from the unmanifested state of creation referred to by the term Death, the section, step by step, proceeds with the emergence of five great principles in the system of creation, the formation of an embryo in the water, the formation of earth, and the birth of the first-born viraj. The interesting conception of the birth of time factor and the production of sound, leads to form a definite idea about the genius of the seers of the Upanishad who so thought of it long, long ago, and whose primal knowledge all of us inherit today. Death has been philosophically brought about throughout the section and it is a true presentation of it.

The last two mantras are very deep in their import and mystic in expression. They give a beautiful representation of the famous horse-sacrifice, which is the main topic of the first section. The horse-sacrifice can be viewed from a different perspective which will be very interesting to those who wish to understand the rituals of the sacrifice in the spiritual and philosophic perspective. The importance of cosmic identification is stressed in almost every mantra at the end.

The Seer of the Upanishad seems to have tried his utmost to express a big volume of philosophical truth in an aphoristic style. Therefore, it needs a speculative and penetrating understanding to grasp the real import.

Thus Ends the Second Section Entitled

Agni-Brahmana in the First Chapter

SECTION III

UDGITHA-BRAHMANA

द्वयण ह प्रणजणपत्यणः, देवश्चणसुरुणश्च । ततः कणीयसण एव देवणः ज्यणयसण असुरुण त एषु लोकेष्वस्पर्न्णत; ते ह देवण ऊचुः हन्तणसुरुणन्यज्ञ उद्गीणत्ययणमेतत ॥१ ॥

1. Theoffspringsofprajapatiwereindeedtwofold,thegodsand the demons.Therefore(naturally),thegods(were)fewerin number, (and)thedemons(were)numerous.They(godsand demons)rivalledwitheachother.(Therefore)indeed,they,the gods said:letusnowsurpass(these)demonsinthesacrifice through udgitha.

In thismantrathephilosophyofgoodandevilisexplained allegorically.Thedescendantsofprajapatiwereoftwoclasses, gods anddemons.Godswerevirtuousandthedemonswere directed merelybyseculargoals.Naturally,godswerefewin number anddemonswerenumerous.Bothofthemrivalledwith each otherfortheownershipoftheseworlds.Thissortofrivalry continuedforalongtime,tillatlastgodsdecidedamongst themselvestodefeatthedemonsthroughtheaidofudgitha,1in the sacrifice.

Since thebeginningofcreation,therehavebeenthegoodandthe virtuous,aswellasthebadandthevicious.Godsrepresentthe virtuousinwhomthequalityofsattvaispredominantandwhohave

purified thoughts and refined actions, actions that are recommendedbythelawsofconduct.Demonsrepresentthat particularclassornatureofpeople,whichisinfluencedand goaded bythetwinforcesofrajasandtamasandwhichdelights and takespleasureinpurelyselfishaffairs.Thisclassornatureis very muchopposedtotheotherone.

The godsandthedemonsarenotdifferentfromman.

1 The udgitha is a song which occurs in the second chapter of the samaveda. The hymn begins with the mystic syllable Om. The chanter-priest is called udgata.

These twin forces exist within him and come to express themselves through the medium of speech and other organs of action and knowledge. When they are immaculate under the influence of pure thoughts and right actions, they become gods, the shining ones. When they are impelled by vicious thoughts, directed merely for one's own petty ends and sense indulgence and opposed to the gods, they are called demons. Gods perform only those actions that are enjoined in the scriptures and which do not oppose the general conduct. The demons base their actions on perception and inference and are goaded by something or other which is not of permanent moral value. In this mantra, the terms 'god' and 'demon' stand for the sum-total of sense-organs, which by virtue of good actions is named 'god', and by the force of vicious actions is known as 'demon'.

The gods were outnumbered by the demons who were numerous.

It is because the senses are strongly inclined to enjoying the gross objects and give very little attention to those deeds that are recommended by the scriptures.

Goodness is very difficult and rare to achieve, whereas vice and irreligiousness are always rampant. It is because the senses have a tendency to go out into the gross, visible world of objects, and not to see what is internal and spiritual. This is the reason why the demons who represent the ordinary class and nature of creation, surpass the gods in number.

sattva is a spiritual and divine quality. When it preponderates, righteousness and virtue prevail in creation, and truth, purity, non-violence and other divine qualities are practised by people. There is then absence of wrath, anger, lust, jealousy and other demoniac qualities. People become good and sweet-natured, tranquil and simple. They do not act merely to achieve secular ends and for their own individual profit. Vulgarity and sensuality become extinct.

Preponderance of sattva equally affects plants and animals too. When sattva prevails upon man, it is expressed through the medium of his senses and mind. One who is sattvic believes in things spiritual and not in enjoyments that are visible and sense-engendered. He knows that the things based on sense-perception and inference are not lasting and that they delude the senses, while matters spiritual have a permanent value. sattva expresses itself through good thoughts, good speech, good hearing, good seeing, good smelling, good touching and good deeds, while rajas and tamas have their field of operation in the gross and sensuous activities, viz., lust and the like. rajasic and tamasic people are attached to things mundane. They indulge in sensuality, vulgarity, wrath, passion and evil thoughts. While sattvic people (devas) have bright, white complexion, rajasic and tamasic people (demons) have dark red and dark black complexion, respectively. sattva stands for purity, rajas for hectic activity and tamas for total ignorance. Naturally, gods are fewer when compared to the demons who are numerous. Demons have a good following, because the majority of people are impelled by the force of ignorance, to perform vicious actions for self-indulgence. The rise of rajas and tamas (demons) is solely due to the mentality of man, which has grown grosser and grosser, in the midst of the external objects of sense-enjoyment. Gods have limited followers, because they condemn sense-enjoyment which is very pleasing to all, and practise only those thoughts and actions that are right and just.

A regular warfare is going on in the world between these two forces, gods and demons, good and evil. Whenever an individual is inclined to cultivate good thoughts and good actions according to the rules of righteousness enjoined in the scriptural texts, there emerges the god in him, and manifests himself through his entire organs. Similarly, when an individual is led by sense-perception and sense-enjoyment and is inclined to indulge in vices that are bitterly opposed to the rules of righteousness, there manifests the demon in him. When the former is prevailing over the individual, the latter is subjugated. Similarly, when the latter gets the upper

hand, the former lies dormant. Since the dawn of creation, these two forces of nature have been vying with each other. Sometimes sattva prevails and people become pure and pious. At other times, rajas and tamas prevail, and there is preponderance of demerit resulting in degradation. Gods have been, for long ages, standing in combat with the demons. In Indian mythology, it has been named as deva-asura-sangrama, battle between gods and demons. Sometimes the gods were defeated and they hid themselves in jungles and caves, till some higher force like vishnu came to restore to them the kingdom of heaven. This warfare is continuing even to this day. Sometimes, divinity reigns supreme in the individual and the society, and at other times demoniacal nature catches hold of the heaven of gods and rules, till it is ousted by the higher divinity.

In the course of this rivalry, as the text puts it, once the gods thought and decided that they would perform a sacrifice and sing udgitha and thereby defeat the demons. They thought of meditating and repeating holy mantras through the vital force. Sacrifice and udgitha chanting here stand for holy actions through the senses. By the performance of righteous acts, one can ward off evil influence. Sacrifice really means, as has been already said in the previous section, the destruction of lower nature. Sacrifice denotes a process of sanctification of one's own nature. udgitha here means meditation. The impure and vicious force (demons) can be defeated only by means of sacrifice and meditation and chanting of udgitha. Therefore, the gods thought to purify themselves in entirety and become holy, so that the evil forces would become extinct. They took up the organ of speech for this purpose.

ते ह वणचमूचुः त्वंउिद्गणयेततितेततेभ्योवणगुदगणयत् ◌ि। यो वणथच

भोगस्तं देवेभ्य आगणयत्, ◌ि यत्कल्यणरं् वदतत तदणत्मिै । ते ववदुर्िरु वै ◌ि

उद्गणत्रणत्येष्यन्तीतत, तममभद्रुतुय पणप्मिणववध्यि्; ◌ि स यः स पणप्मण,

यदेवेदमप्रततरूपं वदतत स एव स पणप्मण ॥२ ॥

2. They (gods) said to the (organ of) speech: 'sing udgitha for us'. 'So be it' (said) speech (and) sang udgitha for them. Whatever pleasure (is) in speech, (it) secured for the gods by singing, (and) whatever good speech is there, that for itself. They (demons) knew (that the gods) would surpass them through their singing of udgitha. (Thinking thus they) rushed at it (the speech), pierced (it) with sin. This indeed is that sin which speaks (what is) wrong. This indeed is that sin.

The gods asked the organ of speech, to sing udgitha. They asked speech to become the agent of warding off the evil by becoming holy: Speech obeyed their instructions. It made itself pleasant to the gods and spoke what was good. Therefore it became 'good speech'. Evil and dark forces in an individual do not allow the sattva to express and predominate. Here also they counteracted the efforts of speech and charged the speech very badly till it uttered evil words. This evil is that what we find today, when one speaks what should not be spoken and what is forbidden to be spoken. Through the promptings of this devilish force, one speaks unpleasant words, utters dreadful expressions, makes false and vulgar statements, because one's speech has been contaminated by the vicious and undivine traits of the individual.

Here, the organs of the body are identified with the gods when they manifest the divine nature in them, and with the demons when they express the undivine traits.

অি হ প্রণর্মূচুঃ ত্বং ি উদ্গণয়েততিততেভ্যঃ প্রণর্ উদগণয়ত্ ি। যঃ প্রণরে্

; ,

ভোগস্তং দেবেভ্য আগণয়ত্, ি যৎকল্যণরং্ গজঘ্রতত তদণত্মৈ। তে ববদুর্িরি বৈ ি

উদ্গণত্রণত্যেষ্যন্তীতত, তমমভদ্রুতুয পণপ্মিণববধ্যি্ ি্স যঃ স পণপ্মণ,

যদেবেদমপ্রততরূপং গ্জঘ্রতত স এব স পণপ্মণ ॥৩ ॥

3. Then (the gods) said to the nose: 'singtheudgitha for us'. 'So be it' (said) the nose (and) sang the udgithafor them. Whatever pleasure (is) in the nose, (it) secured for thegods by singing (and) whatever good smell is there, that for itself.They (the demons)

knew (that the gods) would surpass them through that singer of udgitha. (Thinking thus they) rushed at it (the nose), pierced (it) with sin. This indeed is that sin which smells (what is) wrong. This indeed is that sin.

When the speech was struck down with evil, then the nose was asked to appear and sing hymns to purify itself. The nose also caught the infection of evil and began to smell bad odour. It is for this reason that even today the nose smells bad things.

अि ह चकुरूचुत्वंउिद्गणयेततितततेभ्यश्चकुरुदगण़यत् ्।यश्चकुवष

भोगस्तं देवेभ्य आगणयत्यत्कल्य़णरं् पश्यतत तदणत्मै।तेववदुरिुवै

ि उद्गणत्रणत्येष्यन्तीततममभद्रुतुय पणप्मिणववध्यि् ्सयःसपणप्मण ,

यदेवेदमप्रततरूपं पश्यतत स एव स पणप्मण॥४ ॥

4. Then (the gods) saidtotheeye:'singtheudgithaforus'.'Sobe it' (said) the eye (and)sangtheudgithaforthem.Whatever pleasure (is) in the eye,(it)securedforthegodsbysinging(and) whatever good sightisthere,thatforitself.They(thedemons) knew (that the gods)wouldefeatthemthroughthatsingerof udgitha. (Thinking thusthey)rushedatit(theeye),pierceditwith sin. This indeed is thatsin,whichsees(whatis)wrong.Thisindeed is that sin.

Now the eye was broughtforwardtodothetaskofsacrificeand chanting. It secured the commongoodforthegodsandretained fine seeing for itself. It, too,wasstruckdownbyviciousinfection and it began looking at unholyscenes,evilobjectsanddirtymatter. It is this evil which is persistingintheeyeeventoday,whenone sees something which is unholyorobscene.

अि ह श्रोत्रमूचुः त्वं ि उद्गणयेततितत्तेभ्यः श्रो़त्रमुदगणयत् ्। यः श्रोत्रे े

भोगस्तं देवेभ्य आगणयत्, ् यत्कल्यणरं् ि्रौतत तदणत्मै। ते ववदुरिु वै ि

उद्गणत्रणत्येष्यन्तीतत, तममभद्रुतुय पणप्मिणववध्यि् ्स यः स पणप्मण,

यदेवेदमप्रततरूपं ि्रौतत स एव स पणप्मण ॥५ ॥

5. Then (the gods) said to the ear: 'sing the udgitha for us'. 'So be it' (said) the ear (and) sang the udgitha for them. Whatever pleasure (is) in the ear, (it) secured for the gods by singing (and) whatever good hearing is there, that for itself.

They (the demons) knew (that the gods) would surpass them through that singer of udgitha. Thinking thus they rushed at it (the ear), pierced (it) with sin. This indeed is that sin, which hears (what is) wrong. This indeed is that sin.

Then the gods asked the ear to come forward and do the needful to surpass the evil. But it was also pierced with the evil of hearing what should not be heard and what was improper. Therefore, even to this day, ear hears all unholy sounds.

अि ह मि ऊचुः, त्वं ि उद्गणयेतत; तितत, तेभ्यो मि उदगणयत्;् यो मिमस भोगस्तं देवेभ्य आगणयत्,् यत्कल्यणर्ं संकंल्पयतत तदणत्मै । ते ववदुर्िरु वै ि उद्गणत्रणत्येष्यन्तीतत, तममभद्रुतुय पणप्मिणववध्यि्;् स यः स पणप्मण यदेवेदमप्रततरूपं संकल्पयतत स एव स पणप्मण; एवमु खल्वेतण देवतणः पणप्ममभरुपणसृजि्, एवमैणः पणप्मिणववध्यि् ॥६ ॥

6. Then (the gods) said to the mind: 'sing the udgitha for us'. 'So be it' (said) the mind (and) sang the udgitha for them. Whatever pleasure (is) there in the mind (it) secured for the gods by singing (and) whatever good thinking is there, that for itself. They (the demons) knew (that the gods) would surpass them through that singer of udgitha. (Thinking thus, they) rushed at it (the mind), pierced (it) with sin. This indeed is that sin, which thinks (what is) wrong. This indeed is that sin. Thus, (the demons) also tainted the other deities (of skin, étc.) with sin, and thus pierced them with sin.

After the ear was also infected by the rajasic and tamasic tendencies, mind was asked to perform the sacrifice and sing the hymns of udgitha. That too underwent the same fate. It was contaminated by evil and it imbibed evil thinking. It is this evil that has caused the mind to think improper, unholy and wrong thoughts.

Likewise, the deities of the remainingsense-organsandthemotor-organs were tried one by one. But they,too,gotevil.Noneofthem could do the task of sanctification wellandtranscendevil.

अि हेममणसन्यं प्रणर्मूचु:त्वंउिद्गणयेततितेततेभ्यएषप्रणर्उदगणयत् ;ि

ते ववदुिरि वै ि उद्गणत्रणत्येष्यन्तीतत , तममभद्रुतुय पणप्मिणववध्यि् ्स

यिणश्मणिमृतूवण लोष्टोववध्वंसेतएवं ;ैहैववववध्वंसमणिणववष्वञ्चोवविु ,ु

ततो देवण अभवि्परण्ाऽसुरुण:भवत्यणत्मिणपरणस्यद्भवषन्नणतृवूयोभवतत य

एवं वेद ॥७ ॥

7. Then (thegods)saidtothisvitalforcedwellinginthemouth:'you sing udgithaforus'.'Sobeit'(havingsaidthus)thevitalforcesang the udgithaforthem.They(demons)knew(thatthegods)would surpassthemthroughthissingerofudgitha.(Havingthoughtthus the demons)rushedathim(thevitalforce)(and)desiredtopierce him withsin.Justasaclodofearthstrikingagainstarockis destroyed,sodestroyedandblowninalldirectionsthey(the demons)perished.Thenthegodsbecame(theirownselves),the demonsweredefeated.Hewhoknowsthus,becomeshistrueSelf andhis envious kinsman isdefeated.

Thentheysaidtotheprana,thevitalforcewhichresidesinthe cavityofthemouth,tosingtheudgitha.Thepranachantedthe udgitha.Whenthedemons(eviltendencies)triedtocontaminateit withtheirtaint,theycouldnot,becausepranaistaintless.Speech, mindandtheotherorganshavegottheirtwofoldfunctions,such asgoodspeechandbadspeech,goodthoughtandbadthought, etc.,butthevitalforceisunattachedandunconcernedwithsense-experiences.Thoughthisvitalforceisimmanentintheentire make-upofallsenses,yetitremainsunaffectedfromtheireviland good tendencies.So,theevilgetsperishedwhenittriestopierce the prana.

How the destructionofevilandsintookplaceisexplainedthrough an impressivesimile.Asaclodofearthstrikingagainstarockgets

itself shattered to small pieces, similarly, the demons were blown out in all directions and destroyed.

Soon after this destruction of demons took place, the gods were restored to their natural state, as will be said later on. After the evil force was counteracted and destroyed by the all-powerful prana, good tendency once again prevailed and the different organs started functioning properly and rightly.

Thus, the gods were restored to their proper places and the demons defeated. One who knows this, gives up the false identification with the senses and sense-perceptions and casts off seeing evil, hearing evil, speaking evil, etc. and transcends all evil. One's envious relatives, in the form of attachment to sense-objects who stand in one's way of identification with the cosmic, taintless vital force, are defeated, because they cannot any more infect evil upon one who does not identify oneself with the sense-organs and their actions, but identifies oneself with the cosmic prana, hiranyagarbha, the life of all the organs in all the bodies.

स होचुः क्व ु सोऽभूद्यो ि इत्मिसक्तेतत; अयमणस्येऽन्तररतत सोऽयणस्य आङ्गीरसः, अङ्गणिणं दह रसः ॥८ ॥

8. They (the gods) said: 'Where was he who has thus joined us?' (It was found later) 'he is within the mouth'. He (the vital force) is called ayasya angirasa, for, he is the essence of the limbs (of the body).

When divinity was restored to sense-organs, and illusion destroyed, they pondered and wondered over what had taken place. They investigated about the vital force and discovered that he was present within the cavity of their mouth, without assuming any particular form. Therefore, he came to be known as ayasya, his seat being within the mouth and angirasa, he being the essence of the body and its organs. angirasa is so called, because prana is verily the all-penetrating life in all the limbs. He is the common self of all the limbs. He is ever untainted by evil and he alone could restore divinity to other organs, by successfully chanting the

udgitha. It will be saidlateronthatafterthedepartureofpranaout of the body and limbs,theybecomedead,andthattheyfunction only as long as pranaissupplyinglifetothem.

सण वण एषण देवतणदूिणण,मदूरं ह्यस्यण मृतू युः दूरं ह वण अस्मणन्मृतू युभ वण तत य एवं वेद ॥९ ॥

9. That verygodis(known)bythenamedur,becausedeath remains at adistancefromhim.Hewhoknowsthus,death certainly remainsawayfromhim.

That very god,whorestoredthedifferentfunctionsoftheorgans, from the gripofsinsandevils,andwhoisimmediatelyresiding within the cavityofthemouth,iscelebratedasdur,whichmeans 'away', in thesensethatheisawayfromdeathintheformof attachment tosense-objectswhichbelongtothedemons.pranais life, and therefore,deathis(naturally)farawayfromhim.Itisfor this reason thatthisvitalforceiscelebratedas'dur'.Thusitspurity is conspicuous.

He who knowsthusandmeditatesuponthevitalforceaspurity,till he attains identitywithit,wardsoffdeathintheformofattachment to sense-objects.

False identificationwiththebodyandsensesisdeath,becauseit causes separationfromtherealSelf.Duetothisseparation,one is led away into thepitfallsofevilandsinandthenrestoration becomes an uphilltask.Ifoneisawareofthisfactandmeditates upon the vital force,thecommonlifeprinciplespulsatinginthe entire body, onebecomesfreefromthefalsenotionsof'I'and 'mine' in relationtothebodyandsenses,andincourseoftime attains identity withthecosmicvitalforce,thetaintlessandthepure prana.

सण वण एषण देवतैतणसणं देवतणिणं पणप्मणिं मृतूयुमपहत्य यत्रणसणं ददिणमन्तस्तद्गमयणंचकणर, तदणसणं पणप्मिो ववन्यदर्णत् ्तस्मणन्् जिममयणत्, ् िणन्तममयणत् ्ैत्पणप्मणिं मृतूयुमन्ववणयर्णीतत ॥१० ॥

10. That deity, indeed (who had restored divinity to them) removed the sins of these gods (mentioned above) which were death (identification due to attachment with the respective deities) and carried it there, where these quarters have an end. There (he) deposited their sins. There (one should) not go to (that) person, nor (should one) go to (those) ends (of quarters), lest sin (which is) death (he) should imbibe.

'That deity' refers to the vital force, who had joined the different organs of speech, nose and the rest, to their presiding deities, after shedding off their false identification with their respective objects.

Removed the sins' means made them free of the evil of attachment and identification with sense-objects, for through that identification, they became subjected to evil influence. What is this evil influence? It is one's innate desire to enjoy sense-pleasures, through the medium of speech, nose and other organs, in the form of good speech, good smell, and the like. Unless there is liking for the objects, attachment will not emerge. When one identifies oneself with the functions of the different senses, one becomes subjected to the demoniacal influence of lust, anger, greed and the rest, for senses are endowed with the innate quality of being attracted by things mundane, material and external. They always perceive the material side of the objects and ignore the spiritual side which is everlasting and real. So, when the senses are emptied of their respective sins, the individual soul who is none other than the cosmic hiranyagarbha, becomes free, and the identification due to attachment with the senses, sense-objects and sense-enjoyment, is rent asunder. When one identifies oneself with the pure and taintless vital force, one becomes identified with purity and taintlessness, while identification with the senses leads to attachment which in course of time, results in pain. Here, the mantra uses the epithet 'death' for this false identification. Sense-life is real death as it causes death of spiritual life. When the senses are in contact with their respective objects of enjoyment, they perform all sorts of actions, even those forbidden by the scriptures and the general law of good conduct, under the influence of

ignorance. Ignorance causes false attachment. Senses are greatly attached to their objects of enjoyment. Thus the individual is so much engrossed in sensuousness that he becomes devoid of spiritual sense of life, becomes dead to godliness. Verily, evil is death, for evil kills the Self in man.

But, when man identifies himself with the pure and untainted and formless vital force, instead of with the sense-organs, he rises above the evil of attachment and enjoyment. It is just natural that evil does not affect one who is above attachment and enjoyment and who identifies himself with purity and taintlessness. So, evil or death keeps away from such an individual. The mantra presents this fact figuratively when it says: "the deity, removed death, the evil of these gods and carried it to where these quarters end".

'Quarters' here need not literally mean the four quarters, north, east, south and west, nor does it mean a territory beyond, inhabited by people of contrary views. It is just a simple way of telling the truth that the evil of sense-attachment and self-indulgence which is the death of godliness, is kept off at a good distance, beyond the reach of the individual. It also implies that the individual does not cling to sense-life, once he is elevated to the sublimities of purity and taintlessness. It is quite true, because, after having cast away the evil and sin from the self, the individual soul soars so high in the realm of goodness and godliness, that never does he think to stoop down to the sense-level once again. Free from attachment and sense enjoyments, no more prompted by the lower impulses, the individual throws off, as it were, the sin far away, as far as the end of the quarters.

The evil cannot go anywhere. It has a place in everybody's mind. The mind which has been rendered pure, of course, is free from this evil, but not immune. Therefore, it is said that one should not go to that person in whom the evil of attachment is prominent and active, for one may again catch the evil infection from him. One should not give even the slightest chance for his senses to succumb to the evils of sense-life. This is the idea which the mantras try to allegorise.

That territory of evil lies far beyond goodness. Therefore, let none try to imbibe evil. Let none associate with a man who is infected by sin and who lives in the land of evil, lest he may also develop a liking for the objects of enjoyment and manifest evil tendencies. Evil is a contagion. Man quickly and easily succumbs to its attack. Imitating others is everybody's fancy. One does not care for either good or bad. Senses drag one to enjoy an object which another is enjoying, to perceive a beautiful thing which another is perceiving, to own a costly thing which another is possessing, and so on. Hence, one has to be very careful not to contact such people and such a society, whereby one may contract the infection of evil and kill one's own self.

This person whom the text wants to be shunned is the sum-total of all evil tendencies in man, who is also well-known as papa-purusha, the evil person. To avoid going to this sinful person, means to disassociate with one's own evil tendencies which have been subjugated with great effort. Because, if the aspirant who has become pure and taintless, associates with his old evil tendencies, he may once again manifest the devil in him, who may pierce him and strike him with all vices.

सण वण एषण्देवतैतणसणं देवतणिणं पणप्मणिं मृतूयुमपहत्यार्णिेण मृतूयुमत्यवहत् ॣ

॥ ११ ॥

11.Thatvery same deity (the prana) after removing death, the sin ofthesegods (as mentioned before), next carried them beyond death.

Itisnotenough if the sins are merely deposited and kept off at a gooddistance from the aspirant. Disassociation with the evil alone will not confer immunity to an aspirant. Therefore, after subjugating the sense-impulse and the evil tendencies, one has to transcendthem. Otherwise the evil is capable of capturing the aspirantonce again and hurling him down to pain and death, as it generallyhappens with unwary and indiscreet aspirants.

Destruction of sin is notastateoftotalannihilation of the entire evil. It is only disassociationofselffromthesense- organs. Even after the disassociation,onemaycatchthe infection of evil tendencies if he has nottranscendedthem.

How to transcend the evilonceforall?Itisbyburning its very seed, by the practice of meditationandyoga,and not merely by subjugating the evil. Inthisprocessoftranscending the evil, one has to dissociate and identify oneself with the body and organs and attachments of all sorts,andidentifyoneselfwith the cosmic prana who is ever pure and taintless,whomtheevilcould not touch, and who blew off the demonsonallsidesrendering them powerless. Hence, this prana or vitalforce,afterdestroying the sin of these gods, as has been alreadysaid,carriedthembeyond death, as the mantra puts it, and madethemimmunetoall dangers of evil consequences. The nextmantraandthesucceeding five mantras deal with the process oftranscendence.

स वै वणचमेव प्रिमणमत्यवहत्सण यद्वाग् मृतूयुमत्यमुच्यतसोऽग्निरभवत् ;

सोऽयमग्निः परेर्मृतूयुमततक्रणन्तो दीप्यते ॥१२॥

12. Verily, he (the prana) carried first the foremost organ of speech alone (beyond death); when that (speech) was freed from death (then) it became fire; that fire (after) transcending death shines beyond (it).

First of all, the organ of speech was brought forward. Speech is foremost among all organs, because it is the best medium of self-expression. Further, speech is a better instrument to sing the holy udgitha than the other organs.

When speech was freed from death, it became fire. Fire is the presiding deity in speech. Due to the association of speech with objects, it was contaminated and it identified with fine pronunciation. Because of this identification, it was struck with evil, and thenceforward, began to utter foul speech. And now, as it disassociated itself from this false identification, it was naturally delivered from the hamperings of death and became the principle

of fire. This fire is the power of speech. After having transcended death, so called because of its fatal consequences, speech became as luminous and pure as fire and shone, as it were, from beyond where it is unaffected by false identification.

In order to effect total annihilation of evils, the aspirant has to proceed step by step. After eradicating the evil, he has to purify his sense of speech which is the instrument to express his thoughts. When speech is rendered pure and immunity attained, it is no longer prone to evil influences.

Next, the sense of nose is freed from the clutches of death and conferred immunity.

अि प्रणर्मत्यवहत्स यदप्ा्मृतूयुमत्यमुचुयतसवणयुरभवत्सोऽयंवणयुः ;ृ

परेर् मृतूयुमततक्रणन्तः पवते ॥१३॥

13. Then(thevitalforce)carriedthenose(whichisthesense of smell).Whenthat(nose)wasfreedofdeath(then)it(the nose) becametheair.Thatairtranscendingthisdeath,blowsbeyond it.

Now isstatedthepurificationofthesenseofsmell.Ithadidentified itself withtheobjectsofgoodsmell,andtherefore,evilcaught it. Thenceforwarditstartedsmellingfoulodour.Fineodourand foul shape it itself identified itself to these varieties and accordingtotheirnature.Whentheattackofdarkforces as a whole,wasmetwithsuccessandthedemonsweredestroyed in combat,bythepranawhoispurityandpowerpersonified, the senseswererestoredtotheiroriginalnatureandtheprocess of refinementanddivinisationtookplace.Inthisprocess,speech was firstto undergotranscendenceandthe nosethe second.

After gaining freedom from evil consequences of sense-perception,thenosebecameair,becameaspureasair and attaineditsoriginalstate.Airisthepresidingdeityofnose. The nose transcendedtheindividualityandsense-experienceas good and bad,andassumeditsuniversalnaturebeyondthereach of ordinary sense-reaction.

अि चकुरत्यवहत्; तद्यदण मृतूयुमत्यमुच्यत स आददत्योऽभवत्;

सोऽसणवणददत्यः परेर् मृतूयुमततक्रणन्तस्तपतत ॥१४॥

14.Then (he) carriedtheeye. When that(eye)wasfreed from death (then) it (eye) became the sun. Thatsuntranscending death blazes beyond (it).

The sun is the presiding deity of the eye. Heisthe luminosity in the eye, through which the act of perception takes place. When the disassociation with evil took place, luminosity,the original state of the sense of perception, transcended all limitations and became as luminous as the sun after having cast awayallthe darkness of evil.

अि श्रोत्रमत्यवहत्तद्यदण्मृतूयुमत्यमुचुयत तण ददोऽभवि् तण इमण द्दिः

परेर् मृतूयुमततक्रणन्तणः ॥१५ ॥

15.Then (he) carriedtheear.Whenthat (ear)becamefreeof death (it) became thosequarters. Those quarters transcending death remained beyond(it).

The quarters are the presiding deity of the ear. When the ear was freed of death in the formofevil, it assumed its universal form of directionswhich transcenddeath in the form of individuality.

अि मोऽत्यवहत्तद्यदण्मृतूयुमत्यमुचुयत स चन्द्रमण अभवत् सोऽसौ

चन्द्रः परेर् मृतूयुमततक्रणन्तो भणतत एवं ह वण एिमेषण देवतण मृतूयुमततवहतत

य एवं वेद ॥१६ ॥

16. Then(he) carried themind. When that (mind) became freed from death (then) it (mind) became the moon. That moon transcending death, shines beyond it. Thus, indeed, that deity carries him beyond death, who knows thus.

Mind became moon, transcended all sense-limitations, and attained luminosity. Thus, this vital force carries one who knows what has been already said so far, beyond sense-limitations.

अिणत्मैऽन्णिद्यमणगणयत्; ्यद्थर् प्रतत्तकंछ्यमन्मिद्यतेऽपि तदद्यते इह

17.Then(thevitalforce)securedeatablesforitselfbysinging, becausewhateverfoodiseaten,iseatenbyitalone(and)itrests onthat(food).

Aftercarryingtheaforesaiddeitiesofspeech,andtherestbeyond thegripofdeathandrestoringtheiroriginaluniversalnature,the vitalforcewhoispurity,powerandthemainsupportofallthelimbs ofthebody,securedediblesforitselfbychanting.Howdiditobtain theediblesforitself?Itobtainedthefoodthroughotherbeings.For, thetextsays:"whateverfoodiseatenbyotherbeings,isconsumed bythevitalforcealone."Itpermeatesallthebeings.Italsorests onthatfood.Thefood'istransformedintodifferentorgansofthe bodyandthevitalforceresidesinthebody.Therefore,itisaptly saidthat thepranarests onfood.

pranaispure,andtherefore,itdoesnotcontractanyevilby performingtheactofsecuringfood.Itisfreefromattachmentand sense-experience.Eventhoughthesense-organsmaybe contaminatedbyevil,pranadoesnotpartakeofthatevil.Onthe other hand,itcounteractsandnullifiesthedestructiveactionofevil.

ते देवण अब्रुवि् ्एतणवद्वण इदं सवं ंयदन्मि्, ्तदणत्मि आगणसी;अिु ीऽग्स्मन्नि् आभजस्वेतत; ते वै मणऽमभसंवंवितेतत;तैतत,तं समन्तं पररण्यववन्त। तस्मणद्यादैणन्मिवत्त तैतणस्तृपूयग्न्त;एवं ह वण एि स्वण अमभसंवंविग्न्त, भतण णस्वणिणं श्रेेष्ठः पुर एतण भवत्यन्णिदोऽथर्पततय णएवं वेद; य उ हैवंववदं स्वेषु प्रतत प्रततबुभूणषूतत ि हैवणलं ंभणयेभ्यो भवतत; अि य एवैतमिु भवतत, यो वैतमिु भणयणन्णबुभूषतत, स हैवणलं ंभणयेभ्यो भवतत ॥१८॥

18. Those gods (speech, etc.) said (to the prana): Whatever food is there, is all this much only, that you have got for yourself by singing. Now make us partakers in this food'. (The prana said thus): 'You (so inclined) verily sit around me'. (Gods said): 'So be it,' (and)

sat around it (the prana). So, whatever food one eats through it (the prana), by that these gods (speech etc.,) are satisfied. One who knows thus, verily (his) kinsmen, thus, sit around him; (he) becomes the support for his relatives, (the) best (among them), (their) leader, (the good) eater of food (and) chief (among them). Anyone among the kinsmen who wants to rival with such a knower, certainly becomes incapable (of supporting) his dependants. But whoever follows him or wants to support the dependants under him, he indeed becomes capable of (supporting) dependants.

How is this that whatever food is eaten is eaten by the vital force alone? How are speech and other organs maintained and get benefited, if everything is consumed only by the prana alone? To say that benefit done to the organs, speech and the rest, comes through the vital force is unintelligible. Here is the answer:

Speech and other organs of the body said to the prana: "Sir, there is only this much of food which you have obtained for yourself. What are we to do? Make us sharers in this food which you have secured for yourself". The prana readily agreed to their proposal and asked all of them to sit around himself. Speech and other organs did as instructed by the prana. They were readily satisfied by the food which was eaten by the prana. Hence, the text asserts that whatever food one eats through prana satisfies all those gods, speech and other organs.

One who knows that prana is the support of the organs, becomes the supporter of his relatives. His relatives sit around him. He becomes great among them. He also becomes their leader and chief, and a good eater. Anyone who intends to surpass him in greatness and glory, becomes incapable of supporting his dependants. One who follows him, or desires to support his dependants who are under him, is alone capable of supporting them. The idea is that the prana is the sole support and refuge for all organs. That without the presence of prana, they die away, will be said in a later text. Herein, the significance of prana as the sole support is exhorted and emphasised.

सोऽयणस्य आङ्थगरसःअङ्गणिणं दह रसःप्रणरो वण अङ्गणिणं रसः प्रणरो दह वण अङ्गणिणं रसतस्मणद्यस्मणत्कस्मणच्चणङ्गणत्प्रणर् उत्क्रणमतत तदेव तच्छुष्यततएष दह वण अङ्गणिणं रसः ॥ १९ ॥

19. He is ayasya angirasa (by name), because he is the essence of the limbs (of the body). Verily prana is the essence of the limbs. Certainly prana is the essence of the limbs. Hence, from any limb the prana departs, that there itself dries up, for verily, it is the essence of the limbs.

It has been said that the prana is the self of the body and organs and that the organs and the rest flourish on this prana. The text here deals with more details on the topic.

The prana is ayasya angirasa (this has been said in mantra 8 of this section also), because it is the essence of all the limbs of the body. Yes, it is the essence of all limbs. The text repeats this statement twice in order to lay stress upon the fact that prana is indeed the essence of all limbs. Why? Because the limbs die, if the prana departs from them. They become useless and get dried up. It is so, because the vital force is the essence, the life principle, which nourishes and enlivens the limbs of the body. If the life breath departs from any organ, that organ starts shrinking and contracting, and finally becomes devoid of life. prana is the concentrated essence of existence. It is permeating through every particle and pore of the body.

एष उ एव बृहस्पतत:; वणनवै बृहती, तस्यण एष पतत, तस्मणदु ुबृहस्पततः ॥२०॥

20. This (prana) itself is again brihaspati. Speech indeed is brihati. This (prana) is its lord. Therefore, (this is called) brihaspati.

Again, this prana which is the self of the body and the organs, form and action, is itself brihaspati which represents the name.

Who is this brihaspati? He is the Self of all forms of knowledge, sound, e.g., rigveda, yajurveda and samaveda. He is the Self of speech. Again, speech is brihati, because it is already included in

brihati, a vedic metre. Further,brihatiisextolled in the srutis and declared as the well-knownvitalforce.The lord of brihati, the controller and the lord oflifeisbrihaspati.Without him, nobody can utter even a single word,asinglesound.Therefore, again the vital force is brihaspati, the lifeofallformsofknowledge and sound.

एष उ एव ब्रह्मस्पतितः , वणनवै ब्रैह्म त्स्यण एष पततः, तस्मणदु ु ब्रह्मस्पतितः ॥ २१॥

21. This (prana)itselfisagainbrahmanaspati. Speech indeed is brahmanah. This(prana)isitslord.Therefore this again (is called) brahmanaspati.

Further, this pranawhichistheselfofthebody, organs and rik, is again to be knownasbrahmanaspati,thelord and controller of yajus. brahman isyajus.yajusisakindofspeech. The lord and controller of yajusorbrahmanisbrahmanaspati. Without him no form of speech suchasyajuscanproceedor come to exist. Just as without essence,limbscannotlive,inthesame way, without the vital force, no formofknowledgeandspeech can exist. Organs of the body, rik of rigvedaandbrahmanasofyajurveda are different fields of manifestationandoperationofthevital force.

एष उ एव सणमःवण्नवैसणअमै्षैःसणच्णमश्चेततत्सणम्ःसिणमत्वम् ्।

यद्वेव समः प्लुवुषर्णसमोमि्किसमिोणगिसम्एमभग्स्त्रमभलो्कैः ,

समोऽग्ि सिवेर्तस्मणद्वेवसणमअशु्तिसिणम्ःसिणयुज्यंसलोकतणंय

एवमेतत्सणम वेद॥२२॥

22. Again, this (prana)itself (is) sama. Verily sa is speech, ama is (prana). sa and ama-thisis the reason of its being called sama. Or else, (this vital forceis)equal to a white ant, equal to a mosquito, equal to an elephant,equal to these three worlds, equal to all this universe; thereforeindeed (this is) sama. He who thus knows this sama obtains intimateunion with sama and residence in the sama world with it.

Vital forceisfurtherexplained.Whatisit?Whatisitsform?Hasit any formatall?Thevitalforceofwhomwehavetalkedsofarand so much,isagainsama.Thewordsamaismadeupoftwoparts, sa andama,meaningspeechandvitalforce,respectively.It meansthatvitalforceisthecentralessenceofsama.Withoutit, no hymnofsamacanbeuttered.Oritisbecause,saysthetext, this vitalforceisequaltothesizeofawhiteant,amosquito,an elephant,thesethreeworlds,thisuniverse,andthisissama.This signifiestheall-pervadingnatureofthevitalforce.Itacquiresthe shapeofthebodyitinherits.Thevitalforcethatthrobsinanant,is theverysamevitalforcethatsustainsthelifeofabigelephant. Sizeofthebodyisimmaterialinitscase,forithasnoparticular size.Itsnatureisimmanent,smallestaswellasbiggest,andit throbsinall,rightfromhiranyagarbhatothesmallestcreation.It hasalsoinfiniteforms.Theconclusionofthepassageisthatthe vitalforcewhichresidesinthecavityofthemouth,isthelifeofthe bodyandorgans,isthelordofallformsofknowledge,speechand sound,andis ofinfiniteforms.

Thewonderfulknowerofthissama,obtainsintimateunionwith samaasvitalforce,andalsoresidesthereintheworldsofsama. Hebecomesidenticalwiththevitalforce,byrisingabovethelifeof sense-experienceandsense-perception.Byidentifyingoneself withthevitalforce,thefalseattachmentsandlowerimpulsesare easilyandsuccessfullyeradicatedandannihilated.Noevilforce canstandincombatwiththisgreatpower.Identificationwithsuch a greatpowerandattainingintimateunionwithit,endsall sufferings,allsorrowsandmiseriesthatthefalseattachmentwith the sense-objectsproduces.

एष उ वणउद्गीप्रणरे्वणउत्प्रणरे्हीदंसवमुद्गीणतुतब्म्वणगेवगीण , , उच्च गीणचेततसउद्गीः॥२३॥

23. Again, this (vital force) indeedisudgitha.Thevitalforceis indeed ut, for by the vital force thisallisupheld.Speechisindeed githa (because it is) ut and githa,therefore,this(vitalforce)is (known as) udgitha.

In this mantra, the same vital force is ascertained to be the udgitha. The word udgitha is made up of ut and githa, meaning 'holding up' and 'speech' respectively. 'Holding up' denotes a special characteristic of the vital force and therefore ut stands for the vital force. githa is sound which depends on vital force, which means 'speech', and hence these two together are denoted by udgitha.

तद्ध्णवप ब्रह्मदत्तश्चैककतणेयो रणजणिं भक्यन्नुविणचअयंत्यस्यरणजण

मूरूणिंण ववपणतयतण्त्ख्ददतोऽयणस्य आङ्थगरसोऽन्यौदगणयददततवणचणच

ह्येव स प्रणरि्चोदगणयददतत ॥ २४ ॥

24. About it also (there isastory)(that)Brahmadattawhowas a great-grandson of Chikitana,whiledrinkingthesomajuice(once) said: may this soma juicestrikeoffmyheadif(Isaythat)ayasya angirasa chanted udgithathroughanyothermeansthanthese (prana and vak). For, hechantedtheudgithathroughspeechand through prana alone.

How are speech and vitalforcecorrelated?Regardingthisthere is a story: Once upon a time,Brahmadattawhowasalsothegreat-grandson of Chikitana,whiledrinkingthecelebratedsomajuice said: Let this soma strikeoffmyheadifIsaythatayasyaangirasa chanted the udgitha throughanythingotherthanthisvitalforceand speech. This clearly goestoestablishthatudgithawaschanted through speech and vitalforceonlyandthroughnootherorgans of the body. A referenceismadetothesetogetherintheprevious mantra in connection withtheudgitha.

तस्य हैतस्य सणम्ी यिः स्वं वेद भवतत हणस्य स्वम्;ंतस्य वै स्वर एव

स्वम्,ं वै तस्मणदणग्त्वज्णयं कररष्यन्वणथच स्वरममच्छेत, तयण वणचण स्वरसंपंन्यिणग्त्वज्णयं कुयणत् ण;ं तस्मणद्यज्ञे स्वरवन्तं ददद्दक्न्त एव,औ यस्य स्वं भवतत; भवतत हणस्य स्वं य एवमेतत्सणम्ः स्वं वेद ॥२५ ॥

25. He who knows the wealth of the saman, for him, indeed,there is wealth. Sweet tone is indeed his wealth. Therefore,one intending to officiate as a priest, should desire to have a sweettone

in his voice. Through that voice enriched by sweet tone, he should do his priestly duties. Therefore, in a sacrifice, (people) long for one having a sweet tone and also who has wealth. Wealth is his indeed who thus knows the wealth of this saman.

He who knows the wealth of that saman, i.e., who knows the wealth of that prana described above, becomes wealthy indeed. What is that wealth? It is sweet tone, for udgitha was jointly chanted by speech and vital force. One who is desirous of becoming a priest must cultivate a musical tone. It is only then that he could discharge or perform the duties of a priest; for, people always search for a priest who can chant the holy saman in a musical tone, even as they long for rich men. Hence, one who has the wealth of sweet tone, is indeed wealthy, and such a priest is sought for to perform all the religious rites. One should, therefore, enrich his voice with sweetness and melody, so that people eager to perform sacrifices, will look up to him. The knower of this saman and its wealth, becomes wealthy.

तस्य हैतस्य सणम्ि यिः सुवर्ं ंवेद, भवतत हणस्य सुवुर्म् ण;ं तस्य वै स्वर

एव सुवुर्म् ण;ं भवतत हणस्य सुवर्ं ंय एवमेतत्सणम्िः सुवुर्ं ंवेद ॥ २६ ॥

26. He who knows the correct sound or articulation of this said saman comes to have gold. For him, correct tone is verily gold. He who knows thus, the correct sound of saman, obtains gold (correct articulation).

In this mantra, the emphasis is laid upon correct pronunciation. The priest may have musical tone, but his pronunciation may be defective. Therefore, this mantra puts it thus: By correct pronunciation of this said saman, one comes to have gold. The previous reference was made to sweetness of the voice, whereas here the emphasis is on the correct articulation in accordance with the rules of phonetics. suvarna stands for both, good tone as well as gold. The good tone is verily gold. Thus he who knows the correct sound of saman obtains gold.

तस्य हैतस्य सणम्ि यः प्रततष्ठणं वेद प्रतत ह ततष्ठतत; तस्य वै वणगेव प्रततष्ठण, वणथच दह खल्वेष एतत्प्रणर्ः प्रततग्ष्ठतो गीयते; अन्ि इत्यु हैक

आहुः ॥ २७ ॥

27.Hewhoknows the support of that saman is supported. Speech indeedisitssupport; for resting on speech alone this prana sings thus.Otherssay, resting on food (it sings).

Whatisthissaman? It is the same prana or the vital force. This is supportedbyspeech, for speech alone can express it. But for speech,pranacannot sing. What is speech? It is the power of self-expression. Speech is, verily, the seat of prana, for prana expressesitself through the medium of speech in the form of knowledge.Ofcourse, there is another view also, that pranas rest on food,thebody which is a product of food. This view is also correct,forpranas do reside in the body. Because the body is there, thevitalforce manifests itself through it. Otherwise, it would nothavebeenable to express, for expression requires a medium.

अिणतः पवमणिणिणमेवणभ्यणरोहः स वै खलु प्रस्तोतण सणम प्रस्तौततस य,त्र प्रस्तुयणत्तदेतणति जपेत् ॑— असतो मण सद्गमय, तमसो मण ज्योततगमणय , मृत्यूोमणमृणतृं गमयेतत; स यदणहणसतो मण सद्गमयेतत, मृत्यूयुवणण असत् ,॑ सदमृतृम्, ॑ मृत्यूोमणणमृतृं गमय, अमृतृं मण कुववत्णयेवैतदणह, तमसो मण ज्योततगमणयेतत, मृत्यूयुवै ैतमः, ज्योततरमृतृम्, ॑ मृत्यूोमणणमृतृं गमय, अमृतृं मण कुववत्णयेवैतदणह; मृत्यूोमणणमृतृं गमयेतत िणत्र ततरोदहतममवणग्स्त । अि यणीतरणणर् स्तोत्रणणर् तेष्वणत्मैऽन्णिद्यमणगणयेत्, ॑ तस्मणदु ुतेषु वरं वृरीत यं कणमं ंकणमयेत तम्; ॑ स एष एवंववदुद्गणतणत्मै वण यजमणिणय वण यं कणमं कणमयते तमणगणयतत, तद्रैतल्लोकग्जदेव; ि हैवणलोक्यतणयण अिणग्स्त य एवमेतत्सणम वेद ॥२८ ॥

॥इतत प्रिमणध्यणयस्य तृतीयं ब्रणह्मर्म् ॑॥

28. Now therefore the edifying utterance of the hymns pavamana. The prastota verily chants this saman. While he begins to chant, then he may repeat these (mantras): "Take me from evil to good, take me from darkness to light, take me from death to immortality". When it (the mantra) says “take me from evil to good', the 'evil' is verily death (and) the 'good' is immortality. Take me from death to immortality, make me immortal'-that is what it says. 'Take me from darkness to light'. The 'darkness' verily is death (and) the 'light' is immortality. That is what it says. 'Take me from death to immortality, make me immortal'. 'Take me from death to immortality'—there is nothing (which is) hidden here (in the meaning). Now those other hymns (that remain to be sung), let him obtain food for himself by singing (them). Therefore, through (singing) them, whatever objects he desires, let him ask for a boon; for whatever object the chanter, who knows this, either desires for himself or for the sacrificer, secures by singing. This indeed is world-conquering. Who thus knows this sama, there is certainly no chance of his being unfit for the world.

Now that we have dealt elaborately with the process of purification and divinisation, with the place and importance of vital force in the scheme of self-evolution, let us meditate upon the elevating utterance of hymns, celebrated as pavamana2. The repetition of these mantras is known as 'abhyaroha' which means ascension to a divine state. These mantras are soul-elevating. They inspire and purify the chanter as well as the hearer, and lift them up beyond the realms of darkness, death and ignorance. Though they pray for goodness, light and immortality, they really aim at immortality alone, for the text says that 'goodness' here means immortality and 'light' also means immortality. So when one sings 'take me to goodness and light', one means only 'make me Immortal'. Immortality is goodness and light.

Evil is death, for it kills, as it were, the Self in man. Succumbed to evil tendencies and engrossed in unpardonable and prohibited actions, man is no better than dead. It has been already said that sense-identification is evil and it is death. Immortality transcends

death. Therefore, immortality is to be sought for. The hymn 'lead me from evil to goodness' means make me immortal by freeing me from the clutches of evil which is death.

Likewise, darkness is also death. Darkness is the primeval ignorance of the Divine. It is born of tamas. It binds the individual soul to the ever-recurring birth and death. Darkness of nescience obstructs the vision which is in search of immortality. Even as light must be brought to dispel darkness, to destroy the ignorance, knowledge is to be sought for. When the darkness of ignorance is dispelled, the

2 In the jyotistoma sacrifice the udgatr priest sings twelve hymns, of which the result of singing the first three called pavamana goes to the sacrificer while that of singing the remaining nine, goes to the priest. pavamana hymns are purificatory formulae.

individual soul is no more subjected to the recurrence of birth and death. Hence, the hymn 'lead me from darkness to light' means 'make me immortal by dispelling the ignorance which is the cause of death in the form of this samsara."

Evil, ignorance and death mean more or less the same thing.

Similarly, goodness, light and immortality stand for the state of freedom, - freedom from evil, freedom from ignorance and freedom from death.

Immortality is the acme of all spiritual endeavour. It is a state of deathlessness wherein the individual soul is at once in communion with the supreme.

'Lead me from death to immortality' is not obscure in its meaning. It prays for a total cessation of all attachment and false identification. Immortality cannot be achieved unless one is free from the lower impulses of lust and other demoniac qualities. Unless the devil is blown off and divinity is restored, until all evils are annihilated and death is transcended by establishing in purity, one cannot think of acquiring the state of immortality. The aspirant

has to acquire supreme goodness, walk in the light of knowledge and become immortal.

The priest, after chanting the three pavamanas for the sacrificer, should chant the other nine hymns, and obtain food for himself. Because of his identification with the vital force, he is able to obtain all desired objects.

Therefore, while those hymns are being sung, let the sacrificer ask for a boon. Because whatever object the chanter who knows this, either desires for himself or for the sacrificer, he secures by singing these hymns and meditating on them. Through this process of meditation one conquers the world. There is certainly no chance of his becoming unfit for the world.

What is this sama, the vital force, whose knowledge is extolled to such heights? It is the same pure vital force who came to destroy the evils of attachment of the senses with their objects and made the organs of speech and the rest free from their defects. This vital force is again the restorer of divinity and partaker of food in all bodies. He is ayasya- angirasa, brihaspati, brahmanaspati, udgitha and sama, pervading them entirely. That vital force is indeed the chant of saman, its musical tone and correct articulation. It has, as its support, the throat and other parts of the body. It is present in all bodies, whether big or small, low or high, finite or infinite.

Summary

This section deals with udgitha-vidya-meditation on the udgitha as prana. Hence the section is called udgitha- brahmana. Contemplation on the cosmic prana through the individual prana results in the restraint of the senses and the mind. The section starts with an allegorical story about the two forces, the divine and the demoniacal. The offsprings of prajapati, the gods and the demons, continued to rival with each other, till the gods decided to defeat the demons through the aid of udgitha in a sacrifice. These two-gods and demon's - are the twin forces within man which stand for the sum-total of sense-organs which by virtue of good actions are named gods, and by virtue of vicious actions, demons. In

Indian mythology this rivalry rivalry is termed as deva-asura-sangrama. This warfare is continuing even to this day. Sometimes divinity reigns supreme in the individual and the society, and at other times, the demoniacal nature dominates and rules till it is ousted by divinity.

Sacrifice and udgitha-chanting here stand for the holy and sattvic qualities and actions of the senses. Sacrifice here means the destruction of the lower nature and sanctification of the human personality. udgitha denotes meditation on holiness.

Gods thought of purifying themselves, so that the evil forces might become extinct. They asked the organ of speech, nose, eye, ear, mind, and the rest to sing the udgitha. All of them obeyed. The demons got frightened, for they thought that the gods would defeat them. So they pierced all the senses with evil, and the dark forces did not allow the sattva to express and predominate in the individual and the society, with the result all the organs and the mind got contaminated by vicious and undivine traits. None of them could effect proper sanctification and thus transcend evil.

In the end, prana chanted the udgitha. As a consequence of that, the demons were blown out in all directions and they perished. The envious relatives in the form of attachment to sense objects, which stood in the way of cosmic identification with the taintless vital force, got defeated.

The vital force is known as dur, because death remains far away from it. prana then took away the sins of the gods and deposited them at the ends of the quarters. Persons should not go to these quarters, i.e., they should throw away the sins and keep themselves away from the papa-purusha, and behold what is internal and spiritual, than what is external and worldly.

The evil cannot go anywhere. The mind which has been rendered pure, is free from this evil but not completely immune. Therefore, after subjugating the sense-impulses, one must transcend them. For transcending evil, one must disidentify oneself from the sense-organs and identify with the prana. All the senses were restored

their original nature by the prana. When speech was freed from death, it became the fire; similarly nose became the air; the eye, the sun; the ears, the quarters; and mind, the moon. They were freed from individuality and became universal.

The prana who is again known as ayasya angirasa - essence of all limbs - secured edibles for itself by chanting and transformed them to different organs of the body. Anyone intending to defeat him in greatness and glory, becomes incapable of supporting his dependants.

Prana is brihaspati, as he is the lord of brihati (a vedic metre), the self of all forms of knowledge, i.e., speech. It is all-pervading. It acquires the shape and size of the body that it inherits. prana is equated with udgitha etymologically. The inseparable relation between speech and vital force is established by the story of Brahmadatta.

He who knows the wealth of sama, viz., having a sweet tone and correct articulation, is said to be wealthy and he is sought for by men to perform sacrificial rites. prana expresses through the medium of speech and the body. One, who succumbs to evil tendencies and is engrossed in unpardonable and prohibited actions, is said to be dead. Immortality transcends death, and so it is sought for in the mantras known as pavamana mantras.

Thus Ends the Third Section Entitled

Udgitha-Brahmana in the First Chapter

SECTION IV

PURUSHAVIDHA-BRAHMANA

आत्मैवैदमग्र आसीत्पुरुषवर्वः सोऽवीक्ष्य णिन्यदणत्मिोऽपश्यत् ् सोऽहमस्मीत्यग्रे व्यणहरत्, ् ततोऽहंणिमणभवत् ्तस्मणदप्येतह्यणमणग्न्त्रतोऽहमय-ममत्येवणग्र उक्त्वणिणन्यन्णिम प्रब्रूते यदस्य भवतत;स यत्पूवोऽस्मणत्सव-ण स्मणत्सवणणन्पणप्मि औषत् ्तस्मणत्पुरुषः,औषतत ह वै स तं योऽस्मणत्पूवो बुभूषूतत य एवं वेद ॥१ ॥

1.Inthebeginning,this(all)wasverilytheSelf,intheformofa person.Observingaround,Hedidnotbeholdanything,otherthan Himself.(Then)Heatfirstsaid'IamHe'.Therefore(Hecameto becalled)bythename'T'.Hence,eventothisday(whenaperson is)addressed,(hesays)'itisI';afterhavingsaidthisatfirst,then hesaystheothernamethathehas.Because,beforeallthis,He (was)thefirstwhoburntallevils,therefore(Hecametobeknown as)Purusha.Hewhoknowsthus,burnshimwhowishesto become firstinadvance ofhim.

Inthebeginning,beforethecreationofbodies,allthiswasjustthe Self,undifferentiatedfromthebodyofviraj.HowwasthatSelflike? Hewaslikeahumanbeinginshape,withhead,handsandother limbsofthebody.Hewasthefirsttohaveabody.Heisreferred toasthefirst-bornvirat,thefirstembodiedbeing.srutisays:"virat wasthefirstperson",becauseHehadabodyandwasendowed withthe capacity ofwilling, acting andknowing.

Hethen,naturally,felthisbeingexistentandexpressedtohimself thus:'Iam'.Hence,eventoday,amongmenwhoarehiseffects, whenamanisasked'whoareyou?',hefirstsays,'I',thereby identifyinghimselfwiththecause,thefirstembodiedsoul.Itisonly afterdenotinghimselfwiththename'I',thathesays'Iamsoand so',andtellsthe name ofhisindividualbody.

ThisbeingisnowknownasPurusha.Howdidhecometohave thisepithet?Hewasthefirstamongallbeings,whoburnttheentire

lot of evils in the form of attachment to sense objectsandignorance (as has been allegorised in a previous text), andtherefore,he came to bear this epithet Purusha, which etymologicallymeans 'first burned' (purvam aushat). By identifying himselfwiththepure vital force, he killed the evil of attachment of thesenses,bythe virtue of meditation and rites or meditation alone.

One who knows thus, i.e., practises this meditationandconsumes the evil and sins, becomes identified with the universalspirit,the cosmic purusha, the first-born, surpassing all whowanttoexceed him but whose practice and meditations are deficient.

सोऽत्रबभेतू्ल्स्मणदेकणकी त्रबभेतत स् हणयमीक्णं चक्रे यन्मदन्यन्णिग्स्त ,

कस्मणन्नु त्रिबभेमीतत , तत एवणस्य भयं वीयणय, कस्मणद्ध्यभेष्यत् ? द्ववतीयणद्वै भयंभवतत॥२॥

2. He wasafraid;thereforewhenalone,oneisafraid.Hethought: 'Since thereisnoneotherthanmyself,ofwhomamIafraid?'From that alonehisfeardeparted.Ofwhomhewasafraid?Fearcertainly arises fromasecond(entity).

When hedidnotseeanythingwhatsoever,excepthimself,he,the first self,intheshapeofaman,becameafraid.Itisquitenatural with everyone,forwhenoneisalone,everyoneisafraid.

The term'fear'referstohisinnatedesireforthepreservationofthe body. viratisthesum-totalofallgrossbodiesintheuniverse. Therefore,theterm'fear'mustapplytotheuniversaldesireofself-preservation.Onaccountofthislikenesswithvirat,oneisafraid when alone.

Further, heobservedthattherewasnoneexcepthisownself.

Since he thought thus, he became free from fear. Fear presupposesasecondentityandduality.Anddualityisdueto one's ownignorance,forreallythereisnosuchthingasduality.It was an erroronthepartofthevirattohaveconceivedofasecond thing in ignorance,whichcausedfearinhim.Whenheascertained the truth byself-reflection,herealisedthatnonebuthewasthere.

At the dawn of this knowledge, fear, which was an effect of ignorance, vanished. So the text says: 'from that alone his fear departed'.

Fear arises only on account of duality. Duality is a product of ignorance, for it is a well-established fact that there is no such thing as duality. It is only due to ignorance of the nature of Truth that one feels the existence of a second entity.

स वै ैवरेमेतस्मणदेकणकिीरमतेसद्ववतीयमैच्छत् ्। स हैतणवणिणस

यिण स्त्रीपुमणंसौ संपररंष्वक्तौसइममेवणत्मणिंद्वेर्णपणतयत्ततः घंतश्च पत्ी चिणभवतणम्त,स्मणददमर्वृणगृलममवस्वइतत ह स्मणह यणज्ञवल्क्यः ,

तस्मणदयणकणिः ग्स्त्रयणपूयतण एव; तणंसमभवत्, ् ततो मिुष्यण अजणयन्त॥३

॥

3.Verily, he did not at all feel delighted. Therefore, none feels happy when (one is) alone. He desired for a second (person as his mate). He grew as big as a man and a woman closely embracing each other. He divided this very body into two. Therefrom, husband and wife came into being. Therefore, Yajnavalkya declared thus: 'this body of oneself is like a half-fragment of a full (two-celled) seed'. Therefore, this space (void) is filled by the wife indeed. (He) united with her. And therefrom human beings were born.

However his fear left him. But he was not happy, because loneliness became monotonous to him. In the long run, it must have made him tired. He was not delightful, because he did not acquire the objects of desire. It is within the range of everybody's knowledge, that one becomes happy when one achieves the object of one's desire, and in its absence, he experiences a type of mental distress which in other words is termed unhappiness. Delight means pleasure. Pleasure is an outcome of objective perception, association with external objects and establishment of a definite relationship with them. Hence, when one is alone one feels unhappiness. It is a very common feature in man to feel

unhappy when he is deprived of objects of his desire. He is normally afraid and unhappy when he is lonely and single.

Consequently, He, the first purusha, wished for a mate to remove his unhappiness which was an effect of his long and monotonous loneliness. Then what happened? The text says: He grew as big as a man and a woman and procreated human beings therefrom.

स हेयमीक्ष्णं चक्रे, किं िु ुमणत्मि एवं जितयत्वण संभंवतत ? हन्त

ततरोऽसणितत; सण गौरभवत् ् ऋषभ इतर तणं समेवणभवत्,् ततो गणवोऽजणयन्त,

वडवेतरणभवत्,् अश्ववृषृ इतर गदणभीतरण, गदणभ इतर तणं समेवणभवत्,् तत

एकिफमजणयत; अजेतरणभवत्,् वस्त इतर, अववररतरण, मेष इतर तणं

समेवणभवत्,् ततोऽजणवयोऽजणयन्त; एकमेव यददं ककंच मम्मिुम् ्आ

वपपीमलकणभ्यः, तत्सवमणसृजृत ॥४ ॥

4. She then thought thus: After having created me from himself alone, how then he copulates with me? Well, now let me hide myself. (Having thought thus) she became a cow, the other (became) a bull (and) he did unite with her. Therefrom kine were born. The one became a mare, (and) the other (became) a stallion (and did unite with her). Then one (became) a she-ass, the other (became) a he-ass, (and) did unite with her. From that union one-hoofed animal was born. The one became a she-goat, the other (became) a he-goat (and did unite with her). The one (became) a ewe, the other (became) a ram (and) did unite with her. From that goats and sheep were born. Thus indeed, he created all that exists here as a pair, down to the ants.

It has already been said that He divided himself into two, and from this division husband and wife came into being. From their union men were born. This division of male and female has been the central topic in more than one purana, and the famous legend of incestuous marriage of manu and satarupa forms popular cosmology therein.

After procreating the humanbeings,she,theotherhalfofman, reflected upon this incestuousrelationship,becausemarriagewith one's own daughter is forbiddeninthescriptures.So,sheintended upon concealing herself fromhimbymeansofdisguise.Inthis process, the text says thatshebecameacowfirst,amare,thena female-ass, then a she-goat,thenaewe;andhe,too,becamea bull, a stallion, a he-ass, ahe-goatandaram,respectively.Thus, by their mutual union werebornkine,one-hoofedanimals,goats and sheep, all animals downtotheants.

सोऽवेत् ,अहं वणव सृगूष्टरग्स्म अहं ह्रीदं सवमण सृकू ीतत ततः सृगूष्टरभवत् ;ृ

सृषू टयणं हणस्यैत स्यणं भवतत य एवं वेद ॥५ ॥

5. Heknew:'Indeed,Iamthecreation,forIhavecreatedallthis'. Hencehebecame(knownas)creation.He,indeed,whoknows thus,becomes a creator in thiscreation(of viraj).

ThecreatorwassatisfiedbecauseHeknewthatallcreationwas Hehimself.Thereasoningfacultyhascomeaftercreation.Hence, everythingrelatingtocreation-whyHecreated?,hasHecreated?, whethercreationissudden(yugapat)orgradual(krama)?,etc.,-is inscrutable.Bymeditationoneshouldfeelthateverythingis oneself,evenastheCreatordidinthebeginning.Theprocessof creationiscomplicated.Scripturesgivesomesidelight.Somethink it is bythemerewill,thefiatofisvara.Somethinkitisagradual processfromcausetoeffect.Someotherswouldreconcileboth theseviewsandsaythatcreationdependsonpotenciesofthe previous cycle(kalpa).

अित्यभ्यमन्त्सिमुखुण्ण्च्ययोहणस्तणभ्यणं चणग्निमसृजृततस्मणदेतद्दुभुय-

मलोमकमन्तरतःअलोमकणदहयोतिरन्तरतः । तद्यददमणहुअमुं ंयजणमुं

यजेतत्एकैकंदेवम्एतस्यैव्सणववसृगूष्टःएष उ ह्येवसवेदेवणः।अि

यग्त्कंचेदमणद्ंरंतदेरेतसोऽसृजृततदु ुसोमः एतणवद्वणइदंसवम्णअन्ि ,ृ

चैवणन्णिदश्चसोमएवणन्मि्अग्निरन्नणिदःसैषैण ब्रह्मरोऽततसृगूष्टयच्णरेयसो

देवणिसृजृत, अि यन्मत्यःण सन्मृितृणिसृजृत तस्मणदततसृगूष्टः,अततसृषूटयणं हणस्यैतस्यणं भवतत य एवं वेद ॥६ ॥

6.Thenhechurned(hismouth)thus.Hecreatedthefirefrom(its) womb-themouthandthehands.Therefore,thesetwoarehairless within,forthewombishairlesswithin.There(inthesacrifice)when it issaid,'sacrificetothisgod,sacrificetothatgod'toeachgod separately,Hisaloneisthatmultiplecreation,forHehimselfisall thegods.Andthen,whateverisliquidhere,hecreatedfromthe semen,thatissoma(themoon).Thisallisverilythismuch-food andtheeateroffoodonly.Themoonindeedisfood,fireisthe eateroffood.Thatisthesuper-creationofbrahma,thathecreated thegods,superiortohim,andthencreatedtheimmortals,himself beingamortal.Therefore,(itisa)super-creation.Hewhoknows thus,becomes(acreator)inthissuper-creationof His.

Then,aftercreatingmenandanimals,hechurned,aswechurn curdfortakingoutthebutter,andproducedagni,thefireprinciple, fromthemouthandthepalms,andassignedhimthedutyofruling overthebrahmanas.Likewise,heproducedindrafromhisarms andmadehimtherulingdeityofthekshatriyas.Thenheproduced theeightvasus,viz.,apa,dhruva,soma,dhara,anila,anala, pratyushaandprabhasa,fromhisthighsandmadethemthe guardiandeitiesofthevaisyas.Inthesameway,hecreated pushan,fromthefeetandmadehimtheguardiandeityofthe sudrasandearthincommon.Inshort,hecreatedthedifferentgods out ofhim,andassignedthemproperplacesanddutiesinthis creation.Ithasbeen,therefore,saidintheprecedingmantrathat He isthecreation.Creationisnothingelsebuthisnatureand powerofmanifestationthroughwhichhegoesoncreatingmen, animals,andotherbeings.Therefore,creationisnotdifferentfrom him.

However,priestswhoknowonlymechanicalritessay,onaccount of ignoranceoftheabovefact,toworshipaparticulargodonlyand not another.Itisnotthecorrectview,becausethesedeitiesare not independentoftheCreator.Hemanifeststhroughallgods,like

indra, agni, vasus, etc., through all castes like brahmana, kshatriya, etc., through all actions like fighting, studying, endeavouring, etc., and through all qualities and natures like strength, intelligence, endeavour, servitude, etc. He is all-penetrating and all-pervading in this multiple creation.

After the creation of gods, he produced the liquid substance out of his semen. What is this liquid substance? It is the water here. The water is moon, because moon possesses a watery body.

All this universe is this much only, i.e., food and the eater of food. Fire has got the property of consuming everything that is here. Therefore, it is considered to be the eater. Whatever is eaten by men as well as by the animals is consumed by the gastric fire. The fire in the ocean-heart goes on consuming the water which the rivers bring to the ocean. Water causes the growth of vegetation. Every kind of food grows in water only. Water nourishes the crop. Therefore, it is said that water is food and fire its eater. Another reason for this is that fire and water are dire necessities of all creatures. Life is balanced and preserved by these two great principles. Again, moon is food, because it is the ruling principle in all the food-stuffs. It is a very well-known belief that all vegetation grows at night. The moon nourishes them. Had there been no moon, the scorching sun would not have allowed life to flourish. At the same time, if there were no sun, then also life would not have survived in this form. Fire is the harsh and hot principle, whereas the moon which presides over all waters, is nourishing and cool.

What a marvellous thing it is! The Seer of this mantra with all praise and wonder, speaks out his heart: "That is the super-creation of the Creator!" Creation in general, constitutes of men, animals, food, etc., and super-creation is a system which excels it and rules over the ordinary creation of beings. That super-creation is the emergence of gods, like fire, etc., who rule over the actions and destinies of all types of beings and maintain law and order in a perfect way. They are said to be superior to the Creator, for he created everything and they manage it well as per his will. Therefore, it is super-creation. He himself is mortal, as we have

surveyed in a previous text, but he created immortals after having burnt all their sins by the Supreme knowledge.

तद्वेदं तह्यव्णयणकृतमणसीत् ्तन्णिमरूपणभ्यणमेव व्यणकक्रयतंअसौणमणयममदं-

रूप इतत; तददमप्येतदह णिणमरूपणभ्यणमेव व्यणकक्रयते, असौणमणयममदंरूप इतत; स एष इह प्रववष्ट आ िखणगे्रेभ्यः यिण कुरः कुरर्णिऽवदहतः स्यणत्, ् ववश्वंभरो वण ववश्वंभंरकुलणये; तं ि पश्यग्न्त । अकृत्स्ी दिह सः प्रणर्ीवि प्रणरो िणम भवतत्वदि् ्वणक्प्श्यंश्चकुः ि्णूवि् ्श्रोत्रम्मन्वणि्ो् मिः तणन्यस्यैतणति कमिणणमणन्येव । स योऽत एकैकमुपुणस्ते ि स वेदअकृत्स्ी ह्येषोऽत एकैकि भवततआत्मेत्येवोपणसीतअत्र ह्येते सव णएकं भवग्न्त । तदेतत्पदीमस्य सवस्णययदयमणत्मणीअि ह्येतत्सवं ंवेद । यिण ह वै पदिेणुिववन्देदेवम्कीत्तं् ंश्लोकंववन्दते य एवं वेद ॥७ ॥

7. Verily, then this was that Unmanifested. It differentiated itself into name and form only, as it is of such and such name, of such and such form. So, even now it is differentiated only by name and form, as it is of such and such name, such and such form. That Self entered here (into all bodies) up to the nail-ends, even as a razor into the razor-case, or fire in wood. (They) do not see It, for (if viewed partially) It is incomplete. While breathing It is prana, by name, (likewise) while speaking (It is) the speech, while seeing (It is called) the eye, while hearing (It is called) the ear, while thinking (It is called) the mind. All these are merely Its names due to (Its corresponding) actions. Therefore, whoever worships one or another of these (aspects), he does not know, for being qualified by each of these (aspects), It is incomplete. One should worship It as the Self only, for in It all these unite (become one). This Self, who is the Self of this all, is to be known, for by It one knows all this, just as through the foot-print one may trace (the missing animal), in the same way (one knows this all by knowing the Self). He who knows thus obtains fame and liberation.

The undifferentiated Being became manifested through the cosmic mind. In this process of manifestation, the cosmic mind became active and cognised the objects. Perception, sensation, memory, imagination, judgement, etc., are powers of the individual mind which is a miniature form of the cosmic mind.

A ray of the cosmic mind projected out and assumed the shape of the created objects and enveloped them. It is after this that the worlds came to be perceived. Prior to this, they were in the womb of brahma. Mental image and external object produce an effect which is known as form. Whatever object we see here has got its image in the cosmic mind. The inter-action between the cosmic mind and the cosmic body, i.e., hiranyagarbha and virat, is the world that we see outside. When the cosmic mind projects itself through the eye and assumes the shape of the objects outside, it differentiates itself in form. It is to be noted here that when differentiates itself, the differentiation is not caused by any foreign power, external to it. This is how perception takes place.

Just as the spider weaves out the web from its own body, even so, the cosmic mind throws out this universe from its own body during waking state and withdraws it into its womb during deep sleep. The world is the mental projection of hiranyagarbha, externalised or objectified. The individual mind of A, although appears to be separated from the mind-substance used by other individuals such as B, C, D, etc., by thin wall of finest kind of matter, is really in touch with the other apparently separated minds and with the cosmic mind of which it as well as the mind substance of others form a part.

Virat is the sum total of all bodies. Prior to creation, the physical universe was latent in him. The different beings were created by him, as has been already described in the foregoing mantras, and each being came to be differentiated by a name and a form. Even now, the entire world is spoken of only in terms of name and form.

However, it is clear that the manifested universe is fully animated by Him as the cosmic power. He is immanent in all the apparently

different names and different forms in the universe. This very self, states the mantra, enters into all bodies up to the nail ends. A razor put in its case remains pervading the whole of the case. Fire remains pervading the whole of the wood. The one air enters into the world and becomes the different winds assuming the names such as the northern wind, eastern wind, etc. Similarly, the one inner Soul of all things resides in every body pervading it in general and particular manner and yet remains distinct from it. This Upanishad itself says that He who is dwelling in the earth, who is within the earth, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, the Inner Controller, the Immortal Self (III-vii-3).

If viewed partially, it would be an incomplete cognition, as a particular object presents different perceptions from different perspectives. This mantra says that He is prana by name when He performs the function of breathing, while speaking He is speech, when He performs the action of seeing He is the eye, and so on. These names such as speech, mind, prana, etc., are merely due to His actions. "Truth is One, the wise call It variously", says the veda. It is therefore not wise to hold one or other of these aspects exclusively as the Supreme. Each of these is merely one of His qualifications. He who takes the qualifying aspect to be the Supreme is viewing the Reality from one angle only. This is the theory of exclusiveness. Everything has got infinite characters, some of which are affirmative and others negative. To judge a thing by one or a few of its characters. would be an incomplete estimate of its real nature. This Self is the unitary background of all phenomena and of all beings, because this all has come out from It and exists in It. By knowing It, Its infinite modifications become known, even as the characteristics of all jars are known by knowing the one clay out of which the jars are made. Just as we know all things made out of gold, by knowing the one gold, even so, we acquire the knowledge of the entire phenomena, the infinite projections of the Self, by knowing Him as the Self of all beings. It is not enough if we know prana to be Self, because it is an exclusive and imperfect knowledge of the Self. What we aim at is to acquire the perfect and all-inclusive knowledge of the supreme Being. At the same time, it is not possible to study the infinite nature

of the Supreme objectively, for it is an impossibility. Just as by following the footprints, the shepherd traces the missing animal, even so one knows the Self through all these phenomena. By knowing this one Self, we acquire the full knowledge about Its infinite modifications. Hence arises the necessity of possessing Perfect Knowledge and rejection of all exclusive, partial estimation of the Self.

तदेतत्प्रेयपुत्रणत्प्रेयो ववत्तणत्प्रेयोऽन्यस्मणत्सवस्णमणत्अन्तरतरं यदयमणत्मण

। स योऽन्यमणत्मिः वप्रयं ब्रुवणरं् ब्रूयणत्वप्रयंरोत्स्यतीततईश्वरो ह तिैव

स्यणत्; आत्मणिमेव वप्रयमुपुणसीतः स य आत्मणिमेववप्रयमुपुणस्ते ि हणस्य

वप्रयं प्रमणयुकंभवतत ॥८ ॥

8. ThatSelf(is)dearerthanason,dearerthanwealth,dearerthan all else,becausethisSelfismostinternal.He(whoconsiderstheSelfasthemostdear)shouldtellhimwhospeaksofanythingelse thantheSelfasdear:'(That)dear(object)willperish'.Itwill certainlyhappenlikethat,indeed(heis)capable(ofsayingso). (One)shouldholdtheSelfalone(as)dear.(One)shouldmeditate upontheSelfaloneasdear.HewhoholdstheSelfalone(as)dear, perishableobjects do not become dearer tohim.

ThisSelfwhoistheunitarybackgroundoftheentiremanifestation, is all-pervadingandanimatingeveryobjectandbeing.Thesonis generallyheldasthedearestamongall,buttheSelfisdearerthan

thatson, dearer than gold and other wealth, dearer everything.Onelovesothersbecauseone'sownSelfistheSelfof those others.Itwillbesaidlateronthatitisforthesakeoftheself that everythingisdear.TheSelfismoreinternalandintimatethan anything else.Moreover,whileallotherthingsperishtheSelfalone is immortal. Therefore,itistheSelfthatmustbeconsideredas dearer than everythingelse.

He, who holds some objectotherthantheSelfasdearerthanthe

Self and desires to possessthatobject,mustknowthatthatobject of his desire will certainlyperish,forthereisnothingwhichis immortal except the Self.Certainly,everythingwillperishtohim who holds the non-self asdear,aseverythingisnon-self.Itisa fact.

He who considers the Self alone as dear, theperishableobjects lose their charm for him, and he is not deludedbytheirglittering and attractive appearance.

तदणहु यत् ् ब्रह्मववद्ययण सवं ं भववष्यन्तः ' मिुष्यणमन्यन्ते , ककमु तद्ब्रह्मणवेद्यस्मणत्तत्सवमण भवददतत ॥९ ॥

9. That (allseekers)saythatmenthink:'bytheknowledgeof Brahman,weshallbecomeall'.Whatindeedisthatwhich Brahmanknew, (and)by whichIt became theall?

Men alonearepriviledandqualifiedtoachieveinaspecial manner,eitherastateofSalvationorofprosperity.Theseekers say thatmenthinkthatbytheknowledgeofBrahmantheycan become theall. Whatisthatknowledge?

BrahmanheremeansthesupremeSoul.KnowledgebywhichHe

is known,istheknowledgeofBrahman.Itisdirectintuitive experience.Thatafteracquiringtheknowledgeofbrahmanthe mindisdissolved,theprojectionofcreationceases,andthesoul isinastateofmergerandidentitywithBrahmanhereandnow,is theexperienceofmanymysticsfromtimetotime,andsucha factumofexperiencecannotbedislodgedbylogicalarguments. Theworldcontinuestoexistonlyforthosewhohavenotaspired forthisknowledgeofBrahmanandacquiredidentitywithHim.Just asrivers,whichultimatelyresultfromtheaqueousvapourarising fromtheocean,entertheoceanlosingtheirnamesandforms, evenso,whenonehasacquiredtheintuitiveknowledgeof Brahman,theidentityofindividualsoulandBrahmanisfinallyand integrallyexperienced,whenthereisonlytheAbsolutewithoutany tinge ofduality.

Further,whatindeedBrahmanknewbywhichitbecameallthis universe? AndifItknewsomethingandbecameimmanentinthe creation,wouldItnotloseItsinfinite,integralnature?Thisis answeredthus:

Ether generatesairandinterpenetratesair,yettranscendsairand is not limitedbyair,butmaintainsitsowninfiniteandintegral nature. Evenso,Brahmangeneratestheuniverseoutofhimself and interpenetratesit,transcendsit,isnotlimitedbyit,and maintains Hisoriginalinfiniteandintegralnature.Etheristhe

nearest and clearest analogy to Brahman. It is infinite and eternal and is unaffected by the diversity and the changing character in all its fulness, at all times and everywhere. Brahman is the efficient as well as the material cause of the universe. The manifestation of the universe in no way affects Brahman. Nor does the universe detract from Brahman His innate nature of divinity and infinity. The universe is dependent, derivative and changing, compared with Brahman. But it is a reality all the same, for Brahman Himself has become the universe and He is immanent in it, and yet transcends all his creation.

Strictly speaking, from the highest point of view, the world is not an illusion, but it is Reality itself. From the empirical point of view, we may say it is a lower order of reality, relative and ever-changing, compared with Brahman, the unrelated, unconditioned, non-changing, eternal, non-dual and transcendental Absolute. The famous santi mantra invoking peace says: 'That is Full, this is Full, the Full is born from the Full; if you take away the Full from the Full, what remains is the Full.' This is the spiritual counterpart of the mathematical concept that infinity added to or subtracted from infinity, or multiplied or divided by infinity, is still infinity. Hence, Brahman does not lose His integral and infinite nature, though He manifests Himself as the entire universe.

The following mantra is the reply to the question advanced in this mantra and deals with that knowledge by which Brahman has become this all, the entire creation.

ब्रह्म वण इदमग्र आसीत्तदणत्म्ण्मिेवणवेत्अहं ब्रह्मण्स्मीतत ।
तस्मणत्तत्सवमणभवत्ब्द्यो यो देवणिणं प्रत्यबुध्यत स एव तदभवत् ,
तिषीर्णम्, तिण मिुष्यणर्णम्; तद्रैतत्पश्यन्ृवृिषवणमणदेवः प्रततपेदे, अहं मिुरभवं सूयूश्णचेतत । तददमप्येतदह णय एवं वेद, अहं ब्रह्मणस्मीतत, स इदं
सवं ं भवतत, तस्य ह ि देवणश्यिणभूत्यण ईतै, आत्मण ह्येषणं स भवतत; अि योऽन्यणं देवतणमुपुणस्ते, अन्योऽसणवन्योऽहमस्मीतत, ि स वेद, यिण पिुरेुवं स देवणिणम् ।् यिण ह वै बहवः पिवो मिुष्यं भुञ्ज्युः एवमेकैकः पुरुषो देवणि्
भिुग्क्त; एकग्स्मन्ेवि पिणवणदीयमणिेऽवप्रयं भवतत, ककमु ुबहुषु ? तस्मणदेषणं तन्ि विप्रयं ंयदेतन्मिुष्यण ववद्युः ॥१० ॥

10. In the beginning, this (embodied self) was verily Brahman. It knew only itself thus: 'I am Brahman'. Therefore It became all. Amongst the gods, whosoever knew (realised) It, he also became That. Similarly, amongst the sages and amongst men (who realised That became That). Realising this (Self) as That (Brahman), sage Vamadeva knew: 'I became manu and also surya'. Even now, whoever thus knows That as 'I am Brahman', he becomes this all. Even the gods are not able to prevent him from becoming thus, for he becomes their Self. So he who worships another god as 'He is different, I am different', knows not. As is an animal, so is he to the gods. Even as many animals serve man, even so each man serves the gods. Even one single animal, when taken away, causes unpleasantness, what to speak of many! Therefore, it is not pleasant to them, that men should know That (Self).

In the beginning, before the realisation of its eternal identity with Brahman, this embodied self, who is residing in the body, was Brahman alone. But, on account of ignorance and false identification, it feels itself as a doer, enjoyer, etc., and forgets its real and essential nature. In reality, he is the all. When the ignorance was dispelled and the false identification removed, he realised that he was not a doer and enjoyer. He knew his own Self when he became free from the false notion of difference caused by ignorance. When the false notions of all kinds were rent asunder and ignorance destroyed, he attained the knowledge of the Self. Therefore, the sruti says 'It knew itself'.

What did he know? He knew that he was the Soul of all and free from all limitations caused by ignorance, avidya. He knew his nature in essence 'I am Brahman, the Absolute whom the srutis describe through the words, 'not this', 'not this'.' Thus, after having attained the knowledge of his Self, he became identical with the entire cosmos. Therefore, in the foregoing mantra it is said that through the knowledge of Brahman, we shall attain identity with the entire cosmos, and it is quite reasonable.

And it was asked as to what that Brahman knew by which He became all. The reply is this: previously this embodied soul was Brahman alone. He knew His Self thus 'I am Brahman', and by that knowledge he became identical with all.

And, among the gods, whosoever knew the Self in the way indicated above, also became Brahman. Similarly, sages and men also became Brahman and realised their identity with it, through that knowledge.

By acquiring the knowledge of Brahman, the eternal identity with It is attained. This has been already said. Now, the sruti quotes an example to establish this. Rishi Vamadeva realised this and attained the knowledge of Brahman. Established in the realisation of himself as Brahman, he said 'I was manu and the sun. By knowing Brahman, Rishi Vamadeva attained the state of the said identity with this all.

Some may ask: On account of their superhuman power, the gods attained the state of identity with all through the knowledge of Brahman; but how is it possible for the people of this age, who are weak and imbecile, to attain such a state? sruti replies that even now, whoever knows thus as I am Brahman', becomes all this. Whosoever discards all attachment to sense-perceptions, and all differences. limitations and false notions, and realises his identity with Brahman who is unaffected by all kinds of limitations and who is pure and absolute, becomes all this. When even the most powerful gods are not capable to prevent such a knower of Brahman from obtaining the state of identity with the whole creation, what to talk of others! It is because the knowledge of Brahman destroys the primeval ignorance and brings about the realisation of his identity with Brahman. When he becomes this all, how then can the gods prevent him from knowing Brahman. Even as the correct knowledge of the rope contradicts the knowledge of the snake in the rope, the knowledge of Brahman contradicts the knowledge of duality caused by ignorance in the individual. When thus he has realised the identity of his Self with the Self in all. including the gods, how then can they put obstacles in his path!

When a man worships not his Self but another god under the false notion that that god is different from himself, he is ignorant of the truth, because he does not know the Self. He commits the fault of assuming difference in the ultimate Truth where there is no difference of any kind. Such an ignorant man is no better than an animal. Even as there are many animals which serve man, there are many men who serve the gods. On account of his delusion and

ignorance, such a man identifies himself with the body and behaves like an animal.

Even if one single animal when taken away, causes unpleasantness to the owner, what to talk of losing many animals! Each ignorant man is equal to many animals. Therefore gods do not like man to know his Self, for after knowing the Self, he will no more oblige them. He will rise above the sphere of this phenomenal universe. Therefore, let none behave like an animal and serve the gods thinking they are different from oneself. These gods are the presiding deities of the senses. Acharya Sankara, in this connection, states that those men whom the gods wish to set free are endowed with faith and the like, while those whom the gods do not want to set free, are endowed with lack of faith and such other qualities. Therefore, the seeker of liberation should worship the gods with faith and devotion and propitiate them, so that they may not create any obstruction in his spiritual path, but help him in his march towards the goal. The intention of this mantra here is not to discourage worship of gods, but to encourage them.

ब्रह्म वण इदमग्र आसीदेकमेवतदेक़ं सन्् व्यिभवत् ्। तच्रेयोरूपमत्यसृजृत क्त्रं,ं यणन्येतणति देवत्रण क्त्रणणर् इन्द्रो वरुर्: सोमो रुद्रः पजन्णयो यमो मृत्यूर्युरीणि इतत । तस्मणत्क्त्रणत्परं ्िणग्स्त; तस्मणद्ब्रणह्मर्: क्त्रत्रयमर्स्तण-दुपुणस्ते रणजसूयेू, क्त्र एव तद्यिो दर्णतत; सैषण क्त्रस्य योतियद्णब्रह्म । तस्मणद्यद्यवप रणजण परमतणं गच्छतत ब्रह्मैवणन्तत उपतिश्रयतत स्वणं योतिम्;् य उ एिं दहिग्स्त स्वणं स योतिमृच्छतत, स पणपीयणि् ्भवतत, यिण शे्रेयणंसं दहंमंसत्वण ॥ ११ ॥

11. Verily, thiswasBrahmanin the beginning, one only. Being alone He wasnotabletoaccomplish any great task. He created a superior form,therulership.The rulers among the gods are indra, varuna, soma,rudras,parjanya, yama, mrtyu and isana. Therefore, thereisnonesuperior to a ruler. Hence in the rajasuya, the brahmana,frombelow,worships the ruler, and confers that honour upon theruleralone.The source of the ruler, is brahmana. Therefore, thoughtherulerattains supremacy, at the end (of the sacrifice) takesrefugeinhissource only. Whosoever despises

him, he destroyshisownsource.Hebecomesaverygreatsinner, like one (whoincurssin)byinjuring(one's)superior.

This mantraaimsatdescribingtherelationshipbetweenthe brahmanaandthekshatriyaingeneralandtheemergenceof kshatriyainparticular.Creationofsocietyisdealtwithinthis mantra andafewsucceedingones.Thesocietyisdivided accordingtothepredominantpsycheoftheindividuals.Allsuch distinct naturecanbebroughtunderfourmaingroups:thespiritual, the ruling,theeconomicandlabourgroup.Thisgroupingis universalandhasstartedfromthetimeofcreationbythegreat purusha.Thisgroupinghasbeendesignatedasbrahmana, kshatriya,vaisyaandsudrarespectively.Inthebeginningthere was nogrouping.Therewasoneonly,thebrahmana.Inthe puranasthisconditionisdescribedassatya-yugawhentherewas no Government,astherewasnonecessityforit,sincedharmawas the spontaneousnatureoftheindividual.Duetoexternalisationof consciousness,theknowledgeofthebrahmanawasnotableto control and hencetheprincipleofkshatramcameintoexistence. The kshatriyawasseatedonthethroneandthebrahmanasat below. Thereismutualinterdependence.Intheabsenceof knowledge, powerandlawwouldworkblindly.Knowledgeisthe source of power,andbothworkhandinhand.

स ैव व्यभवत् ्सवविमसृजृतयण्न्येतणतिदेवजणतणतिगरि्आख्यणयन्ते

— वसवो रुद्रणआददत्यणववश्वेदेवणमरुतइतत॥१२॥

12. Still He was not able to accomplish greatertask.Hecreated the visa (vaisya); these gods who are mentionedingroups:The vasus, rudras, adityas, visvedevas and maruts.

Not being satisfied even after the emergenceofkshatriyas,the virat projected the vaisyas, the vasus, rudras,adityas,visvedevas and maruts. The vaisyas represent the economicprincipleand acquirement of wealth in which one works incompanywithothers in order to bring in success. Therefore, theyarerepresentedin groups. vasus are eight in number, the rudraseleven,theadityas twelve, the visvedevas thirteen and the marutsforty-nine.

स ैव व्यभवत् ्स ौद्रं वर्मणसृजृत पूषर्म्; ् इयं वै पूषण, इयं हीदं सवं ं पुष्यतत यददं ककंच ॥१३॥

13.Still the virat wasnot able to accomplish agreat task. (Therefore) he createdthesudra, (as) pushan. This (earth) is verily pushan, because it nourishes all this, whichever is here.

pushan is another vedicdeity. Literally the word means nourisher. Because this earth nourishes all, it is called pushan. The sudra represents labour withoutwhich no society can flourish. The virat, originally one in which allgroups in society existed in a latent form, has now become four, thebrahmana, the kshatriya, the vaisya and the sudra, representing understanding, power, material wealth and labour. These are the psychological sides in the desire to manifest. The Master Will of isvara manifests itself as this whole universe.

स ैव व्यभवत्, ् तच्रेयोरूपमत्यसृजृत र्मम् ण; ् तदेतत् ्क्त्रस्य क्त्रं यद्र्मः ण, तस्मणद्र्मणत्णपरं िणग्स्त; औ अबलीयणि् ्बलीयणंसमणिंसते र्मेर्, यिण रणज्ञैवम्; ् यो वै स र्मः ण सत्यं वै तत्, ् तस्मणत् ्सत्यं वदन्तमणहुः र्मं ं वदतीतत, र्मं ंवण वदन्तं सत्यं वदतीतत, एतद्ध्येवैतदुभुयं भवतत ॥ १४ ॥

14. He was still unable to accomplish a greater task. (So) he produced a superior form, viz., righteousness. That which is righteousness, is the ruler of the ruler. Therefore, nothing is greater than righteousness. So a weak man desires to overcome the strong man through righteousness, as (one does) through the king. That which is righteousness, that is verily truth. Hence (people) say of one speaking the truth: 'he speaks (what is) righteous', or of a man who speaks (what is) righteous: 'he speaks (what is) true'. Because this (righteousness) only becomes both (truth and righteousness).

It has been said that the virat created the four orders of society - the wise brahmana, the powerful kshatriya, the endeavouring vaisya and the serviceful sudra. But still He was not able to organise the social order, for variety without law and order would be chaos. The cosmic Creator, therefore, produced dharma, righteousness, and thereby established the divine laws to govern and control the creation and the created. This righteousness rules

over even kshatriya, the most powerful and strong group of indra, varuna, soma, parjanya, rudra, yama, mrtyu and isana. Hence, righteousness is the ruler of even the rulers, the governor of all temporal powers. Therefore, it surpasses all in greatness, nobility, strength and perfection. Taking shelter under the banner of righteousness, even a weak man hopes to defeat his stronger opponents, even as one hopes to defeat the Government which rules over the whole country with the help of existing laws through the judiciary.

Righteousness is correct and scientific living according to the laws of life. It is the governing principle of earth and heaven and the economic and social laws of the people. It is a perfect pattern of life and concerns with life as a whole. Happiness is the other half of righteousness. Where there is righteousness, there happiness too resides.

A righteous king will not be unjust and cruel to his subjects. He will be very sympathetic and helpful to his people. A righteous merchant will not be greedy. He will not hoard. He will not indulge in falsehood and adulteration. He will conduct all his endeavour and business properly and in a spirit of righteousness. A righteous servant will serve his master honestly with faith and devotion and thus contribute to the peace and welfare of his master's home.

Righteousness is the code of morality, when it is put into practice. Its theoretical side is what is known as truth. Hence, it is said in the mantra that that which is righteousness is verily truth. One who speaks what is true as enjoined in the scriptures, is truly a righteous man. A righteous man is truth personified, because righteousness pre-supposes truth as its basic principle, and truth is expressed through the medium of righteousness. Therefore, righteousness is said to represent both truth and righteousness. In other words satya and dharma are one and the same. It is difficult to distinguish one from the other. dharma is the manifestation of the divine power itself. When one knows this great law, one is in harmony with the whole universe.' Ignorance of it brings in disharmony which results in weakness, failure and suffering.

तदेतद्ब्रह्म क्त्रंववटूिद्रः तदग्निैव देवेषु ब्रह्मणभवत्ब्रणह्मरो मिुष्येष्ुु ,
क्त्रत्रयेर् क्त्रत्रयो, वैश्यै वैश्यः ूिदूेरेर् ूिदूर; तस्मणदनिणवेव देवेषु

लोकममच्छन्ते, ब्रणह्मरे् मिुष्येषु, एतणभ्यणं दह रूपणभ्यणं ब्रह्मणभवत् ्। अि
यो ह वण अस्मणल्लोकणत्स्वं लोकमदृष्टवण प्रैतत स एिमवददतो ि भिुग्क्त, यिण वेदो
वर्णिूक्तः, अन्यद्वण कमणणकृतम्् यददह वण अप्यैवंववन्महत्पुण्यं
कम णकरोतत, तद्रूणस्यणन्ततः क्रीयत एव; आत्मणिमेव लोकमुपुणसीत, स य
आत्मणिमेव लोकमुपणस्ते,े ि हणस्य कम णक्रीयते । अस्मणद्र्येवणत्मिो
यद्यत्कणमयते तत्तत्सृजृते ॥१५ ॥

15. Thatisthis(thefourfoldgrouping)-thebrahmana,kshatriya, vaisya andsudra.He(thecreator),becameabrahmanaamong the godsthroughfire;among(became)abrahmana;(became)a kshatriya by means of ruling; a vaisya by means of vaisya (and) a sudra by means of sudra. Hence (all) desire (their) objective among the gods through the fire only; (and) among men in the brahmana, for by these two forms (only) virat manifested himself. So, whoever departs from this world, not realising his own objective, (the objective) being unknown, does not protect him, even as unrecited veda or unaccomplished action. Without knowing this, even if (one) performs an act of great merit, in the endthatactofhismerelyperishes. (Therefore)oneshouldworship the Self alone as (his) objective. He who worships the Self alone ashisobjective,neverdoeshisactperishforwhateverhedesires for,allthathecreatesforth.

After effecting the aforesaid social division, the brahmana, kshatriya,vaisyaandsudraandsubjectingthemtoahigherlawof righteousness, He the creator assigned to Fire the duty of the brahmana among the gods, i.e., he deputed the Fire to act as brahmana for the gods, because Fire is the taintless deity among the entiregroupofgods.Firerepresentspurity.Itisgenerallysaid: 'he is aspureasfire'.Fireembodiesinitselfallpurityandtherefore, it is consideredasbrahmanaamongthegods.

Likewise, He, the creator, became as a brahmana among men by virtue ofspirituality,akshatriyabyvirtueofrulership,avaisyaby virtue ofeconomicposition,andasudrabyvirtueofman-power.

Because Fire is purity embodied and is foremost among the gods by virtueofitstaintlessnessandsanctity,allpeopleinvokeFirein order toobtaintheirdesireddivineobjectives.AndFiregrantsthem

all their desired objectives, because of its purity and its purifying nature. Unless purity is cultivated, none can succeed in acquiring the higher divine objectives.

And among men, they invoke the brahmana who is also purity and nobility personified. brahmana embodies in himself all the great and divine qualities, such as purity, truthfulness, righteousness, self-control, wisdom, intuition, etc., and therefore, the other three sections of the society looked up to him for gaining their objective, the knowledge of the Self. In olden days, the brahmanas were divinity personified and they were imbued with all divine qualities, and they were the ideal for the other three classes of the society. Kings and merchants and the masses used to go to the brahmanas and get instruction and guidance on spiritual science.

So, even after knowing that the objective can be acquired by

invoking and embodying the central virtue, i.e. purity, whoever dies without realising the Self, is not protected; because his theoretical knowledge about the Self will not help him, even as unrecited vedas do not come to one's memory, or even as an unaccomplished act does not bear any fruit. Regular recitation of the vedas is a must if one wants to reproduce it at any time. The perfect accomplishment of an act must precede the attainment of any good. Mere theoretical knowledge of the scriptures alone will not accomplish the liberation of the embodied soul from its bondage.

And those others who do not have even the theoretical knowledge of the Self, who are rank materialists, will not be able to acquire the everlasting merit through actions that they perform, because everything else other than the Self perishes. Therefore, knowing this great truth that everything except the Self is perishable, let everyone hold the Self as one's dearest object and strive and meditate to know the Self by the knowledge of which one will realise one's non-difference, the oneness with the entire cosmos.

Whatever the knower of the Self desires, that is at once fulfilled. His work is never exhausted. It never perishes, because perishability is foreign to the Self. sruti gives one more reason for this. Whatever he desires for, all he creates from his Self. It does not literally mean that he has desires for sense-objects and he fulfils them like the ignorant. He attains the state of omnipotence,

which means the power to do everything, everywhere and at all times, all at once.

This subject has been elaborately dealt with in the Chhandogya Upanishad. Therein it is said: "If he becomes desirous of the world of fathers, merely out of his sankalpa, fathers arise. Possessed of that world of fathers, he is happy." (Chh. Up. VIII-ii-1). Likewise about the worlds of mothers, brothers, sisters, friends, perfumes and garlands, food and drink, song and music, women, in short whatever object he becomes desirous of, whatever desire he desires, merely out of his will it arises, and possessed of it he is happy - says that Upanishad. He becomes satya-kama, one possessed of real desires. satya-sankalpa -- one possessed of real will. He does not, however, long for things unreal. The passage carries the implication that after attaining the state of omnipotence, he becomes possessed of all powers, all desires and everything else. This great law of the universe, the divine cosmic law, if not properly understood and obeyed, will come upon one as nemesis in the forms of birth and death with all their suffering. The variety in front of us is the immanence of the Creator. He is present in every minute part of this creation. This should be understood clearly and life should be lived on this understanding. All charity performed, merit earned, philosophy studied without the knowledge of this great truth, is of no use. The world we see is really the Creator himself scintillating through every atom. It is His glory we see through our senses.

ओ अयं वण आत्मण सवेषणं भूतूणिणं लोकः स यज्जुहोतत, यद्यजते, ते देवणिणं लोकः अि यदिुब्रूते ते ऋषीर्णम्, ◌् अि यग्त्पतृभूयो तिपृरूणतत, यत्प्रजणममच्छते, ते वपतृरूणम्; ◌् अि यन्मिुष्यणन्वणसयते, यदेभ्योऽर्ी ददणतत, ते मिुष्यणर्णम्; ◌् अि यत्पिुभ्यस्तृरूोदकं ववन्दतत, ते र्पिूणम्; ◌् यदस्य गृहेषु श्वणपदण वयणंस्यण वपपीमलकणभ्य उपजीववग्न्त, ते तेषणं लोकः, यिण ह वै स्वणय वै लोकणयणररग्ष्टममच्छेत्, ◌् एवं हैवंववदे सवणणर् भूतूणन्यररग्ष्टममच्छग्न्त, तद्वण एतद्ववददतं मीमणंमसतम् ◌्॥१६ ॥

16. Now this Self is the support (world) for all beings. Whatever he offers (in the fire), whatever (he) sacrifices, by that he (becomes) the support of the gods. Whatever he recites (or studies) by that

(he becomes the support) of Rishis. Whatever offerings he makes to the manes, the progeny he desires for, by that (he becomes the support) of the manes. Then, he gives shelter to men and provides them with food, by that (he becomes the support) of men. Then, he provides fodder and water for animals, by that (he becomes the support) of animals. In his house, beasts, birds, even the ants, find their living; by that (he becomes) their support. Verily as one would desire security (welfare) for oneself, so all beings desire security for him who knows thus. All this is indeed known and analysed.

This mantra is clear and precise in its import. It bespeaks of the Self as a householder who has attained union with the Self, who has realised his own identity with the cosmic Self. But why should he perform all these rites enjoined by the karma-kanda portion of the vedas, when he has realised the highest Self? Does it not contradict the view of the sruti that after acquiring the knowledge of the Self, rituals become useless and unnecessary, and that there is no good in performing them?

It is true that the knower of the Self is not subjected to the injunctions of the sruti regarding the rituals, like sacrifice, charity, etc. But to the knower of the Self who has realised the identity of the Self with the Self of all, the rituals and sacrifices present a different meaning altogether, a higher significance in the vast scheme of creation. He sees his Self in all, and all in his Self. Rituals and other religious performances need not stand rejected by him. He merges them in the totality of their being. So, a householder fully illumined with the knowledge of the Self, may also perform all actions, but he does them in a different plane of consciousness which is beyond the grasp of the ignorant.

This householder who has realised the Self, becomes the support for the entire creation of beings. How? The text refers to the five sacrifices, those to the gods, the Rishis, the manes, the human beings, and the animals and insects in the sub-human kingdom. By whatever he offers in the sacred fire in sacrifices, he becomes the support of the gods, because it is said that gods are satisfied by the offerings in the sacrifices, just as a man's hunger is satisfied when he is given food to eat. Gods subsist on what is offered to them in the sacrifice. They partake of the sacrificial offerings. Thus he supports the gods. Likewise, by his studies and recitation of the

vedas and study of scriptures, he becomes the support of the Rishis. By whatever offerings like water and rice-balls he makes to his forefathers and the progeny he desires for, he becomes the support to the manes. In the same way, he becomes the support of human beings by providing lodging for them and also food. And by giving fodder and water to the animals, he becomes the support for animals. In his house beasts and birds, even the ants, find their living. All this is expressed in a synecdochical manner. It carries the implication that he becomes the support of all beings, whatsoever, without any exception.

All beings wish the welfare of such a man. In what manner? As one wishes one's own welfare, in like manner they wish his welfare, for he is their support. Further, because he has become all this, through the realisation of his identity with the entire creation of beings, it is quite natural that all wish him good, as they wish for themselves.

The words 'ayam atma-this Self' occurring in the beginning of this mantra have been interpreted by me as the householder who has attained union with the Self and the remaining portion of the mantra has been commented upon on this meaning of these two words. Sri Acharya Sankara has interpreted the two words as referring to the householder who is qualified for rites as he has identified himself with his body due to ignorance and has become the object of enjoyment for the gods, manes, his fellow beings and the beings in the sub-human kingdom. My commentary does not claim any superiority over or any contradiction of the great Acharya's views, but gives another perspective for the Sadhaka, who can practise meditation on either or on both the meanings.

आत्मैवेदमग्र आसीदेक एवसोऽकणमयत — जणयण मे स्यणत्अि प्रज्ञ्घ्ायेय ;
अि ववत्तं ंमे स्यणत्अि्क्रम णकुवीयेतत एतणवण्ि ्वै कणमिच्छंश्विणतो
भूयो ववन्देत्तस्म्ष्दप्येतह्येकणकी कणमयते— जणयण मे स्यणत्अि प्रज्ञ्णयेय ;
अि ववत्तं ंमे स्यणत्अि्कम णकुवीयेततस यणवदप्येतेषणमेकैकं ि प्रणप्तित ,
अकृत्स्ि एव तणवन्मन्यतेतस्यो कृत्स्तिण — मि एवणस्यणत्मण, वणनजणयण ,
प्रणर्: प्रजण, चकुमणणिुषं ववत्तम्, चकुषण दह तद्ववन्दते, श्रोत्रं ंदैवम्, श्रोत्रेरेदह
तच्छृर्ोतत; आत्मैवणस्य कम,ण आत्मणिण दह कम णकरोतत; स एष पणङ्क्तो

यज्ञः पणङ्क्तः पिुः पणङ्क्तः पुरुषः, पणङ्क्तममदं सवं ंयददद ककंच; तददद सवमणणप्तित य एवं वेद ॥१७॥

॥इतत प्रिमणध्यणयस्य चतिुं ंब्रणह्मर्म् ॥

17. This Self was one only in the beginning. He desired thus: 'let there be a wife to me, so that I may procreate; then let there be wealth to me, so that I may perform karmas.' This much indeed is desire. Even if one desires more than that, he would not attain. Therefore, even today, when alone he desires: 'let there be a wife to me, that I may procreate; then let there be wealth to me, so that I may perform karmas.' As long as he does not get anyone of these, so long only he thinks (he is) incomplete. (Now) his completeness (also comes thus): Mind indeed (is) his self, speech (is his) wife, vital force (is his) progeny. Eye is the human wealth, for he obtains it with the eye; ear is the divine (wealth), for he hears it with the ear. Body indeed is his karma for with this body he does the karma. This sacrifice is fivefold. The animal is fivefold. Man is fivefold. Whatever there is, it is all fivefold. He who knows thus obtains all this.

There are two natural two natural urges inherent in mankind, impelled by which he desires for wife, progeny, wealth, etc. The entire range of multiple desires can be traced to these two urges in man, which this scripture declares as a natural urge for wife and wealth.

Man, at first, felt an urge to possess a wife, so that he may be able to bring forth progeny and maintain the family traditions. Next came the urge for wealth in order to perform karmas. These are the two urges which form a basis for the entire group of desires. Wife and wealth, together with their effects, progeny and karma, constitute the entire framework of earthly and heavenly longing of man. Every other desire which is not mentioned here, falls within the scope of these main urges. Therefore the text says, even if one desires for more than these, he would not attain, for desire is only this much.

In other words, it may be said that whatever one desires, has its cause in the said twin-currents of desire.

Therefore, every man is impelled to give expression to these urges for wife and wealth, in order to produce progeny and perform karma. When he is alone, devoid of these two, he feels a sense of incompleteness and void, until he gets anyone of these, either wife or wealth. When he has achieved wife and also wealth, or anyone of them, he feels that he has attained fulfilment of all his desires. But is it true?

No. Even after having fulfilled these inner urges, he is haunted by a sense of dissatisfaction. Wife and children, wealth and accomplishments of actions, name and fame and all objectives, which he had acquired through them, do not give him satisfaction and completeness. How to get complete satisfaction? This mantra gives a meditation by which these natural impulses can be converted into spiritual energy. Objects, which are normally considered external and disconnected, should be brought within the realm of one's own Self.

Verily the mind, which is the source of all desires, is the self, the man. And who is the wife who always follows her husband and is the medium of progeny? It is speech because it always follows the mind. Mind and speech in mutual union represent the pair, the husband and wife, and bring forth the progeny of prana in manifestation. It will be said later on that earth is the body of speech, heaven is the body of mind, and through their union the vital force, i.e., prana was born, who has water for its body. It implies that one should not desire for earthly objects such as wife, wealth, etc., but should realise his identity with the cosmic mind and express himself as cosmic vital force, through cosmic speech, even as a man expresses himself through his wife in the form of an offspring. Just as heaven, earth and water pervade the whole universe, even so the cosmic mind, speech and prana constitute the whole framework of creation in its entirety.

Similarly, eye is the human wealth and ear the divine wealth. It is because, from the eye arises the perception of all forms, i.e., it supports all forms; and from the ear arises the sound, which is the material for all names, i.e., it supports all names. (This topic will be discussed by the sruti in the forthcoming section elaborately). Body indeed is his karma which he longs for to accomplish. It is because, the general activity in the body is the source of all particular actions. Body supports all actions, for it is the common factor in all actions. Again, the body although one, is the support for all, the mind, speech, prana, eye and ear. Hence, is said that this sacrifice is fivefold, i.e., comprising five factors, viz., mind, speech, prana, eye and ear. Similarly animals, as well as men and the whole universe are fivefold, i.e., comprising mind, speech, prana, eye and the ear in their cosmic form.

This is the completeness of man. By knowing this, he no longer desires for wife, wealth, etc., which did not bestow completeness, satisfaction and fulfilment on him. He becomes identical with the entire universe. He, who attains identity with the whole comprising of above-mentioned five cosmic factors, becomes free from the sense of dissatisfaction and imperfection. He acts in tune with the cosmic plan and accomplishes all karmas, by virtue of his omnipotence, as has already been stated in (mantra 15 of) this section. This is brought about by meditation.

Summary

This fourth section of the opening chapter of the Upanishad deals with the very important subject of creation of the universe. It is a very difficult subject to grasp by those of extroverted mind. For, the very word 'creation' when applied to the phenomenon of this universe, has a special connotation. The word loses its ordinary meaning. The concept of three different things as the creator, the created and the act of creation, which we have with reference to the empirical matters, does not exist in the creation of the universe. Here, the created is not essentially different from the Creator. Even so, is the act of creation non-different from the Creator. The Creator does not stand outside his creation, but remains non-

different from what he creates and his act of creation. Another fact to be remembered in this unique creation of the world by the Creator is that it is not an incident in the sense that it took place somewhere, at some time. It is not like the incidents recorded in human history. Time and space, speech, thought and action and everything that is imaginable by the human mind, are products of this mysterious creation.

Before creation, the Upanishad says that the supreme Self alone was. This Self, the Atman or Brahman - all these names have come into being only subsequently, after creation -- the nameless, formless, we may call it the Being, alone was. And That alone is and That alone will be. But, we perceive a world of variety in the place of the non-dual Reality, the Absolute. Hence, we ask for a cause for this world. To satisfy us, the Upanishad states that the characteristics of the effect are potentially present in the cause, although the truth is that the supreme Atman cannot have anything other to It. Hence comes the concept of purushavidha - like a person - by the Seer of this Upanishad. This section is therefore known as purushavidha brahmana.

The purusha becomes conscious of himself. Besides this Self-consciousness, 'I am', there is nothing outside and therefore, there was no consciousness of object or objective consciousness. This first 'I' principle is not the ego-ridden consciousness which is adulterated and which is a reflection, as it were, of the pure 'I'. When the Reality is reflected on itself, it comes out first as the 'I', the subject. It is present in every being, even in an atom. Nothing can be more dear than this 'I', because it is a reflection of the original 'I', the purushavidha. This is an injunction for meditation on the purusha.

This purusha, who is not even one but non-dual, becomes the first cause. The Upanishad gives a picturesque description of this unique transformation of the Absolute into the first cause. It says that this single cause became of the size of a man and wife in embrace, two in one. The single underwent a split in itself and that became two. In spite of this two, the one remained as the one.

Therefore, we have to understand that all the subsequent multiplicity also is without losing the original unity. In this creation of the universe, the first cause, the purusha, is not destroyed, nor depleted, not even touched or affected in the least, and yet He is present in every atom of His vast creation. This is the great mystery of creation, a mystery because human logic and reasoning cannot explain this apparent projection of the universal phenomena in the non-dual Absolute.

The desire in man is a psychological contradiction. This contradiction was perhaps in the original Being itself. Our desire for an object presupposes that the object of desire is outside, external and distinct from us. If it is external and different from us, how can we possess it and make it one with us? On the other hand, if we presume that the object is within us, why should we desire for it! The urge for reproduction, which is a part of the original cosmic urge, is to become two and at the same time to remain one, both simultaneously. For effecting indivisibility, divisibility is accepted. There is both pain and pleasure in desire and fulfilment, as with husband and wife perhaps. Everybody is only one half, and one half is always dissatisfied, for it wants to grab the other half and thus become the whole. The subject which is manu, the first man, is one half, and the object which is satarupa, the first woman, is the other half. In other words, when the one split into two, the split part which has now become the 'other' was in an embarrassed condition. Both are brother and sister, as it were, having come from the same one purusha. The consciousness of the one purusha is in both, even as the same blood flows in the brother and sister, and hence they have the same status. One is not superior to the other. But, the subject always wants to possess the object. And the object tries to escape by assuming another form. Now the subject also assumes that form, and there is always the commingling of both, and creation of the various species of living beings is the result.

The Upanishad wants to point out, through this allegorical description, that one who wants to get out of this samsara, should know that It is the purusha himself that is the subject, it is He

himself the object, the desire and also fulfilment. This knowledge is the Saving Knowledge which will cut all desire at its root, which is otherwise irresistible.

After creating the world of pairs, the purusha created the heavenly gods such as agni from his mouth, indra and others from his arms, vasus and the like from his thighs and pushan and the rest from his feet. Every deity has been projected by the cosmic Being. Hence they are non-different from Him. We may consider them as the several limbs of the supreme Being. This supreme Self which is dearer than everything, is alone to be meditated upon and realised. It is this very same Self that is called by the name 'life' when It does the function of breathing, by the name 'speaker', 'hearer', 'seer', 'thinker', and 'doer', when It does the function of speaking, hearing, seeing, thinking, doing, respectively. All distinctions of agent, action and result are superimposed on the non-dual Reality due to primordial ignorance which terminates only through the knowledge of this Truth. All names and forms are the manifestation of the supreme Being, which was in an unmanifested condition before the projection of this phenomena. Just as the shape taken by a number of bricks is given the appellation a house', and the bricks even then remain as bricks, so is the case with this world of names and forms assumed by the supreme Self. This eternal non-dual Being may be said to have entered into every being in this world and remains filled from the top of the head up to the toes. So, touching any part of an object is really touching Him alone. Seeing any form or colour, is seeing Him verily. To differentiate one form from another is, therefore, a great mistake, a sin. All our suffering in this samsara is due to this sin of seeing differentiation and distinction where there is nothing of such kind, where everything is that non-dual Being. Every atom of His creation is He only. Therefore, anyone who clings to any particular name or form alone as the whole, commits a mistake. He is ignorant of the truth and he becomes an animal, a slave to the deity he worships under a limited name and form as external to himself. The Upanishad thus clarifies that great truth about the Reality that

It is the Self of all beings, which will never admit objectification. But worship of cosmic deities in the early stages is necessary to propitiate them and get their help in the onward march, before one starts meditation on the Absolute.

It is also the dearest. All human love is a fraction, a distorted reflection of the love of the Self, the deepest core in every being. The Upanishad warns us that while the truth is like this, if anyone considers through ignorance that something else is dearer than the dearest Self, then that something is sure to perish. And therefore, one should meditate on the Self alone as dear and not any object other to it.

The Upanishad then gives the nature of this great knowledge by which one can know everything, possess everything by becoming everything. This knowledge, the knowledge of Brahman, always remains revealed and it is never obscured. For, the Absolute, which Brahman is, cannot be other than Brahman under any condition of space, time and causation. To say that one attains Brahman after realisation, would presuppose that one was something other than Brahman before. How can there be something other than the Absolute at any time! All difficulties and doubts crop up in 'understanding' and 'knowing the Absolute. When such and other verbs are appended to the 'Absolute', they lose their ordinary grammatical sense. Such transitive verbs cannot have the Absolute as their 'object'. Even so, is the case of other adjectival words. No adjective can qualify the Absolute. Nouns, which are equated or placed in apposition with or used as synonyms, also lose their usual significance. Thus, whatever be the object or concept or name, when it contacts the Absolute, it is burned into ashes by the fire of knowledge of the Absolute, and what remains is the Absolute alone.

Continuing the story of creation, the Upanishad deals with the division of society into four main groups, depending on the predominant psyche of the individual. They are the spiritual group, the ruling group, the economical group and the labour group. This grouping is universal. It is not particular to any country or any

period. It started with the creation of the world by the Creator. It is in the cosmic mind. This grouping, somehow happened to be given the unfortunate name of 'caste' in India, with a strong stigma attached to it. The four groups are the brahmana, kshatriya, vaisya and sudra. In the satya-yuga, the original condition, there was no grouping, as the principle of dharma was complete. It was the spontaneous nature of each and every individual. As externalisation of consciousness increased, identification with the body intensified in treta-yuga and the principle of kshatram manifested itself as indra, varuna, soma, rudra, parjanya, yama, mrityu and isana among gods. The knowledge of the brahmana was not able to control and kshatram was seated on the throne to rule and there was harmony with mutual dependence between the two. Knowledge and power worked hand in hand. Knowledge is the source of power. Power without knowledge is self- destructive. The urge for creation in the purusha then manifested itself as the principle of material wealth, the vaisya, having as their deities the eight vasus, the eleven rudras, the twelve adityas, the thirteen visvedevas and forty-nine maruts. World cannot exist without work or action and hence the fourth principle of sudra, with its presiding deity of pushan, the god of nourishment who nourishes all, manifested itself from the supreme Creator.

For the proper maintenance of the world that has manifested itself, the Creator then projected himself as the great principle of dharma which rules all the four social groups equally. This is the law of the world, the relentless law divine, the immanence of the creator himself in the created. In every part of the creation, the Creator is present. This great truth is the saving truth, which should be understood clearly and life lived on this understanding. All charity performed, merit earned, scriptures studied and yoga practised without the knowledge of this great truth is of no avail even as oblations offered on ashes do not produce any result. The universe we see is the Atman scintillating through every atom thereof. It is the glory of the Atman that we perceive with our senses. It is His

hand that is working in every act that is done by any one, at any time, at any place.

One has to realise this truth through stages. None can jump to this stupendous height all of a sudden. The presence of one's own Self should be recognised in the various forms of creation. With this end are prescribed the pancha mahayajnas, the five great sacrifices which have to be performed daily. They are part of the life we lead. By worshipping and meditating on the cosmic deities, we can propitiate the gods and thus perform deva-yajna. Being in harmony with the thoughts of the sages of yore, through the study of the scriptures and disseminating that knowledge among others, is rishi-yajna, nowadays called jnana-yajna. The third is pitr-yajna, propitiating the forefathers by performing sraaddhas, charities and leading the householders' life and propagating progeny. Looking after the welfare of human beings, serving the sick and the needy with food, clothes, medicines, etc., is manushya-yajna. Extending this to the sub-human beings, is bhuta-yajna. The result that accrues to one who performs all these five sacrifices, is protection from all living beings from the celestials down to the ants and insects.

The proper performance of the five sacrifices prepares one for the next higher step in the ladder of spiritual progress, the sublimation of desires. Desires are mainly three, - for progeny, for wealth and for name and fame.

Every one has got these three desires. These have to be properly dealt with. Through wise means they have to be sublimated by one who aims at perfection. Even one of them can make a man miserable in life and the fate of one who is under the grip of all the three, as the majority of mankind is, can better be imagined. These natural impulses in man must be converted into spiritual energy.

Mind is the source of all desires. Speech follows the mind like a faithful servant. prana is the driving force behind all actions. These three are rooted in one's own consciousness. Ears and eyes which are responsible for sound or name, and form, the invisible and the

visible, engage our attention. These five faculties viz., mind, speech, vital force, ear and eye, which are the main five avenues for action, should be integrated through meditation. The spiritual principle, the Consciousness, is the basic substratum for every action which effects contact between the subject and object. Meditation is enjoined on their unifying principle of Consciousness. This meditation effects fulfilment of all desires.

Thus Ends the Fourth Section Entitled

Purushavidha Brahmana in the First Chapter

SECTION V

SAPTANNA-BRAHMANA

यत्सप्तणन्णिति मेर्यण तपसणजियग्त्पतण ।

एकमस्य सणर्णरर्म्, ् द्वे देवणिभणजयत् ्॥

त्रीण्यणत्मैऽकुरुत, पिुभुय एकं प्रणयच्छत् ्।

तग्स्मन्सवं ंप्रततग्ष्ठतं यच्च प्रणणर्तत यच्च ि ॥

कस्मणत्तणति ि क्रीयन्तेऽद्यमणिणति सवदणण ।

यो वैतणमक्षक्तकतं ंवेद सोऽन्मिवत्त प्रतीकि ॥

स देवणिवपगच्छतत, स ऊजमुणपजीवतत ।

इतत श्लोकणः ॥१ ॥

1. Of the seven(kindsof)foods,whichthefatherproducedby(the virtue of) knowledgeandaction,oneofthemwascommon(forall); two he dividedamongthegods;three(kindsoffood)hekeptfor himself, (and)onehebestowedtotheanimals.All(beings)that which live andthatwhichdonot(live),aresubsistingonthat(food alone). These(foods),eventhoughtheyarealwayseaten,why they do notgetexhausted?Whoeverknowsthat(causefor) inexhaustibility,heeatsthefoodthroughmouth;heattainsgods; he lives uponnectar.Thusaretheverses.

This sectionisentirelydevotedtotheproductionofsevenfoldfood which sustainsalllife.Ithasbeensaidinthepreviussectionthat the multiplecreationwasprojectedanddifferentsocialorderswere organisedbytheCreatorhimself.Onwhatfooddoesthisprojected creationexist?Itisafactthatnonecanexistwithoutasupportfor life. Thatverysupportisverilythefoodwhichmaintainsand sustainsallHiscreation.Itisthroughfoodthatlifeexistsherein this universe.Foodisanessentialfactorfortheaccomplishment of all actions,andeffectingprogeny.Assoonasthechildisborn,

it needs food for its sustenance. If, however, no food is supplied, it is certain to die. Because food maintains life in the body as well as in the entire universe, it holds a place of importance next to creation.

Now, we must understand the nature of this food. Is it the grain that men and animals eat, or is it the part by which the celestial beings are satisfied and maintained? Or is it the milk with which the life is at first nourished? Here, we have to take into consideration everything, every type of food, which supports life in its different phases. We know grain, the gross food, is the support for the gross physical body. Milk is the prime nourisher of all, men and animals, when they are babes. There are still subtler types of foodstuffs, that support the life of subtler creations. These are, in this Upanishad, denoted by the term 'sacrifice' and 'oblation'. It is the common and popular view that gods are constituted of subtle elements, unlike the human beings and animals. They do not, therefore, need the gross food. They are satisfied by the subtler portions of the food offered to them in sacrifice. To make it more clear, we shall take the physical body and the sense-organs. Though it is the physical body that eats the food and digests and assimilates it, the senses are satisfied. If no food is supplied to the gross body, the senses begin to wither and eventually die. Just as by supplying water to the root of a tree, different parts of the tree receive the nourishment, in a like manner, by supplying gross food to the physical body, the sense-organs receive their part of nourishment and live.

The food is an essential requirement for all beings to live. The Upanishad classifies them under seven headings, which cover up the entire range of foods. The classification of sevenfold food is hereunder:

First, the common food for all, second and third for gods, fourth for animals, and fifth, sixth and seventh for prajapati.

The production of these sevenfold food, which was effected by the Creator, will be dealt with elaborately in the following mantras,

which may be said to be an explanation of this terse mantra. The universe which the ignorant man projects through ignorance, desire and action, as his object of enjoyment, is here divided into seven groups and given the epithet 'food', because it is an object of experience. Man is, therefore, said to be the father of the seven kinds of food.

'यत्सप्तणन्णिति मेर्यण तपसणजियग्त्पतण' इतत इतत मेर्यण दह तपसणजियग्त्पतण। एकंमस्य सणर्णरर्म्इतीदमेवर्णंस्य तत्सणर्णरर्मन्त्रं ं यददमद्यते। स य एतदुपुणस्ते ि स पणप्मिो व्यणवततेण , ममश्रं ह्येतत् ्। तद्व देवणिभ्य पराय्यच्छत्' इतत देवणिभ्य ह्य ु च प्रहुित्य; तस्मिन्दे देव्यो जुह्वतत च प्र च जुह्वतत; औ आहुदणिपूणर्मणणसणववतत। तस्मणन्ग्ष्टियणजुकः स्यणत् ्। 'पिभुय एकं प्रणयच्छत्' ् इतत तत्पयः। पयो ह्येवणग्रे मिुष्यणश्च पिवश्चोपजीवग्न्त; तस्मणत् ्कुमणरं जणतं घृतृं वै वणग्रे प्रततलेहयग्न्त, स्तिं वणिुर्णपयग्न्त; अि वत्सं ंजणतमणहुरतृरूणद इतत। 'तग्स्मि् ्सवं ंप्रततग्ष्ठतं यच्च प्रणणर्तत यच्च ि इतत पयमस हीदं सवं ंप्रततग्ष्ठतं यच्च प्रणणर्तत यच्च ि। तद्यददमणहुः संवंत्सरं पयसण जुह्वदप पिमृत्णयुं जयतीतत, ि तिण ववद्यणत्; ् यदहरेव जुहोतत तदहः पिमृत्णयुमपजयत्येवं ववद्वणि्, ् सवं ंदह देवेभ्योऽन्णिद्यं प्रयच्छतत। 'कस्मणत्तणति ि क्रीयन्तेऽद्यमणिणति सवदणण' इतत पुरुषो वण अक्षक्तत, स हीदमन्त्रं ंपिुः पिुजिणयते। 'यो वैतणमक्षक्तं ंवेद' इतत पुरुषो वण अक्षक्तत, स हीदमन्ि थेर्यण थर्यण जियते कममणभः यद्रेतन्ि कुियणत्णक्रीयेत

ह; 'सोऽन्मिवत्त प्रतीकि ' इतत मुखुं प्रतीकम् ,् मुखिुत्येतत् ्। 'स देवणिवपगच्छ्ततस ऊजमुणपुजीवततइतत प्रिंसंण ॥२॥

2. Of the seven (kinds of) food, which the father produced by (virtue of) knowledge and action, i.e., the father produced the food verily by knowledge and action, one of them was common (for all) i.e., whatsoever is eaten here, that alone is this common food. Whosoever worships this (food), he is not freed of evil, for this is common (food for all). Two he divided among the gods, i.e.,

(making of) offering (in the fire), and (making of) sacrifice. Therefore (one) sacrifices and makes offerings for the gods. But (some) say (it means) new moon and full moon (sacrifices). Therefore (one) should not be a sacrificer for material ends. One (food) he gave for animals. It is milk, for in the beginning men and animals live upon milk only. Therefore (they) make the new-born babe to lick ghee or to suckle the breast only, in the beginning and (they say) about the new-born calf 'it does not eat grass'. All (beings) which breathe, which do not, subsist on that (food) alone i.e., all this, whatsoever breathes or does not, lives upon milk. Therefore (some) say this: 'one overcomes further death by offering milk for (a period of) one year'. (But) it should not be understood in such a manner. (It is said) on whichever day, such a knower makes offering, on that day itself, he overcomes the death, for he offers all eatable food for the gods. Why these foods, even though they are always eaten, do not get exhausted, i.e., the man is verily inexhaustibility, for he produces this food again and again. Whoever knows that (cause for) inexhaustibility i.e, that man is

verily inexhaustibility, for he produces this food through understanding and through works. If he did not do that, then it would get exhausted. He eats the food through the mouth, mouth is the pratika (principal organ), (therefore) it means by the mouth. He attains gods, he lives upon nectar. Thus is the praise.

The seven kinds of food the father produced by virtue of knowledge and action. He effected this production through his jnana-sakti and kriya-sakti. By virtue of his knowledge, He knew that the creation must have something to live upon. He understood that something was essential which might nourish the entire creation and support it. As a result of such understanding or knowledge, He set himself to create that which He thought might support his creation. Hence, the mantra uses the two terms medha and tapa, denoting the above-said two processes involved in the production of food.

The division or classification of food is given. One food was common for all. Whatever is eaten here, that is the common food. This common food is verily the grains, corns, fruits and the like

upon which all beings have their sustenance. It is common for all living beings, whether men or animals. All without any exception, eat food and thereby support their physical body.

This common food refers to the fruits of actions of every individual. Everyone enjoys the fruits of his actions which he has done in his past lives. In this case, one common law operates on all beings, and they enjoy the fruit of their individual actions referred to here as one common food. This common food which is the fruit of actions, is responsible for supporting the creation. In this sense, all beings without any exception, become the enjoyers, and the fruits of their actions become the one common food for their enjoyment. All naturally live upon this enjoyment and cherish these enjoyments more and more. These very enjoyments continue to live and they let live the creation, till at last they are completely annihilated by the Knowledge of the Supreme which fact the Upanishad later on declares while dealing on brahma-vidya in the subsequent chapters.

Further, those who apply themselves in enjoying these fruits and cherish a longing to enjoy them more and more, no doubt, maintain their existence, as it were. They are never released from evil. It is so because enjoyment nourishes craving, and craving produces further enjoyment, and the chain of craving and enjoyment, desire and action continues. The enjoyer has no scope for final salvation and freedom. The term papa which means sin or evil, as usual in such contexts, stands for sense-enjoyment which leads to further recurrence of birth and death. Enjoyment through the senses, of their respective objects, is common for all beings. Animals also enjoy through their senses. They enjoy pleasure and also suffer pain, as human beings do. Eating, sleeping, fear and excretion are common in both. Therefore, the mantra states that this food is common to both men and animals. If men who are endowed with the special privileges of discrimination, spiritual advancement and salvation, also just enjoy everything in common with animals and do not strive hard for spiritual progress, then they would never

become free from the evil in the form of birth and death with all their pain and suffering.

Next come the two kinds of food provided for the gods. We have observed just now that gods are constituted of subtle elements, which are subtler than the gross elements out of which He projected the other grosser type of creation. Gods are shining ones. They do not have physical bodies, as human beings, animals and others have. They do not enjoy anything through their sense-organs. Still they partake of the enjoyments of every being. It is said sometimes that these gods do not eat through their mouth anything gross as we do, but are satisfied by merely looking at them. It is an age-old belief which is current even to this day, that gods live in the heaven which is full of pleasure, where they eat and enjoy what is offered to them in the sacrifice. The subtle essence of the gross offerings reaches them. Sometimes, when invoked, they come to the place of sacrifice and partake their share, of course, only the subtle essence of what is offered to them.

There is another view that the gods reside in the body itself, being the guardian deities of the individual organs. For example, hands have as their presiding and guardian deity, indra. Whatever enjoyment is acquired by the hands, goes to its deity indra. Likewise, all the other organs also have got their individual guardian deities who become the enjoyers of actions done by the respective organs. Hence, it is said that these gods are supported or rather maintained by the different organs.

But the popular belief, though a mystical one, is that gods are in heaven solely depending upon the offerings that are specially made for them, and upon those made in the sacrifices performed for their sake. In this way, they find their living and sustain their existence, and in turn, bless the sacrificer with appropriate rewards. Therefore, the text says that one sacrifices and makes offerings for the gods.

But some say that the terms 'huta' and 'prahuta' really mean 'New Moon' and 'Full Moon' sacrifices, respectively. These two sacrifices, enjoined by the scriptures to be performed on the new moon and full moon days, are of special value, as they form the model for all sacrifices of the types called ishti, which include a large number of offerings for achieving special ends. Hence, they should be performed for the sake of gods, without any selfish motive such as progeny, wealth and heaven, by the aspirants for liberation. The sacrificer who is a spiritual sadhaka should not, as a special rule, desire for son, wealth or heaven, but perform them in a selfless spirit. If he performs them for his material ends, then he will be under obligation to those gods who fulfil his wishes. He will be a slave to those gods, as animals are to men. And they will obstruct his becoming free by achieving salvation. Therefore, let him perform sacrifices and make offerings to the gods without any selfish motive and thus support their existence, and thereby command mastership over them.

The one food which the Creator gave for animals refers to milk given to all men and animals by the mother. The term 'animal' stands for human babies as well as the young ones of animals, because both receive their nourishment from milk alone. It is a custom to make the new-born babe lick ghee (clarified butter) which is a product of milk or to suckle the breast. And about the new-born calf indicative of the young ones of all animals, it is said that it does not eat grass, to denote that all of them subsist on milk.

That which breathes and which does not, verily subsists on milk.

How can it be said that even inanimate things, like mountains and forests live upon milk? It is because milk here is taken to mean the primary cause. Milk is the essential offering in almost all the sacrifices. It is declared and established by srutis as well as smritis that the entire universe has been created as a result of the offerings made in the sacrifices. It is the result of previous action that is the cause of worldly existence. It is said that one overcomes further death by offering milk for a period of one year. It is also said that on the day on which one makes the milk-offering with the

knowledge of this great truth of existence, he overcomes death. Such a knower need not continue to offer 360 or 720 oblations, at the rate of 1 or 2 oblations respectively, every day. Through this sacrifice and offering, one attains identity with the Creator and thus overcomes further death.

The above-mentioned view in the Upanishad is a mystical camouflage, and therefore, very difficult to comprehend. Perhaps it means that all beings, whether animate or inanimate, live upon some kind of food. Milk, in this case, should not be interpreted literally. Of course, in case of human babes and animals, it can be applied literally to mean milk itself. But, in other cases it should be taken to mean the source of existence. Water and air are milk for plants and trees. Heat and earth are milk for minerals, and so on. The term paya in the text, which literally means 'milk', at the same time stands for water and food in general. So then the entire creation is supported by nourishment which is milk among the men and animals, and earth, manure, water, air, heat and so on in the case of plants, minerals, etc. This passage is to be understood thus.

Therefore, it is not correct to say that merely by making offering of the milk in fire for a full year, one overcomes death. The statement should not be understood in its literal sense. He who knows its implication, the truth about food that brings about immortality, becomes identical with the Creator and thus overcomes death, for he offers all eatable foods to the gods. He does not consume to satisfy the cravings of his sense-organs like the animals and the ignorant.

The three foods, which the Creator kept for himself will be explained in the next mantra, because they do not belong to physical sphere to which the other four belong.

Now the question is, why and how these foods do not get exhausted, even though they are being constantly consumed by men, animals, gods and the Creator himself. Anything that is consumed must come to an end. This should have happened in

the case of these foods also. The answer is that this man is verily the cause for its inexhaustibility. It is like this:

The impressions of all experiences, pleasurable and miserable, are embedded in each individual, in the chitta, the sub-conscious and unconscious levels of the mind. Owing to the force of stimuli, either from within or from without, these impressions rise up to the conscious level, expand and express themselves as speech and actions and give rise to further experiences. The individual mind is a storehouse of impressions, pre-dispositions and predilections even at the time of its birth within a physical frame. While enjoying the objects of senses during the life in one particular body, it gains many more impressions, and these are added to the store which it has inherited right through all its past lives. So long as these impressions are there, the individual will be bound to add many more to their store. Every sense-experience leaves back in the chitta a specific impression. The memory of a particular sense-experience springs from that impression which has thus been formed.

Just as a seed gives rise to a tree and a tree in turn brings forth seeds, even so, an impression gives rise to a craving and a craving in turn results in a fresh impression. A craving first results in enjoyment, the enjoyment produces an experience in the mind, that experience forms an impression, and that impression in turn causes again the craving for further enjoyment. Thus there is the cyclic chain of cause and effect. Hence, this inexhaustibility of food is explained with the help of the analogy of seed and tree.

Even though the individual dies, this so-called inexhaustibility of food continues. The unfulfilled desires in the form of thoughts and impressions of actions and enjoyments, follow the individual even after death. These are the variable upadhis that accompany the individual after death. They are variable, because the individual carries different kinds of sense-impressions, each time when he dies. In different incarnations, he stores up innumerable sense-impressions by virtue of his ceaseless experiences. These are the permanent upadhis, that accompany the individual after death.

They are the five jnanendriyas, five karmendriyas, five pranas, the four-fold mind constituting the astral body and the karana-sarira which is the support for the astral body. In this way, the individual creates new venues of experience every time, in every incarnation, maintains the inexhaustibility of his experiences which are responsible for the continuity of his individuality. Therefore, the text says that the Creator produces this food through understanding and through works. If the impressions of the sense-enjoyments are obliterated by the acquisition of brahma-jnana, then the food on which the individuality is maintained would be exhausted, completely annihilated.

Now the process of eating is mentioned. He eats the food through this mouth. The term 'mouth' is to be taken in the sense of all organs of perception and experience. Just as one eats the ordinary food through one's mouth, even so, one experiences the different perceptions such as form, sound, smell and touch through the respective sense-organs. All objects are the food of the organs. Here, the 'mouth' stands for all organs of sense-perception.

In praise of this meditation, it is stated that he who knows thus attains the celestial worlds and lives on nectar.

'त्रीण्यणत्मैऽकुरुतइसत मिो वणचं पणरर्त्तणन्यणत्मैऽकुरुतअन्यत्रमिण ; '

अभूवूम्णिंदिम्णअन्यत्रमिण अभूवूम्णिश्रौषम्इंतमिसणं ह्येव पश्यतत ,
मिसणिृरूोतत । कणमः संकंल्पो ववथचककत्सण श्रद्ण्डश्रद्ण

रूतृतररूतृतहींीिंर्ीभीररत्येतत्सवं ंमि एव; तस्मणदवप पृषूठत उपस्पृषूटो मिसण

ववजणिणतत यः कश्य िब्दो वणगेव सण । एषण ह्यन्तमणयत्तण, एषण दह ि;

प्रणर्ोऽपणिो व्यणि उदणिः समणैऽइत्येतत्सवं ंप्रणर् एव एतन्मयो वण

अयमणत्मण्वणङ्मयो मिोमयः प्रणर्मयः ॥ ३ ॥

3. He kept three (kinds of foods) for himself, the mind, speech and prana-these (three) he kept for himself. (So they say) 'I was absent-minded (therefore) did not see; I was absent-minded, (therefore) did not hear'. Verily, with the mind alone (one) sees, with the mind

(one) hears. Desire, resolution or determination, doubt or uncertainty, faith and no-faith, steadiness and unsteadiness, modesty, intelligence and fear-all this is mind alone. Therefore, when touched even from behind, (one) knows by the mind. Whatever sound (is there) it (is) speech alone, for it extends up to the end. But it is not (subjected to revelation). prana, apana, vyana, udana, samana (and) ana all this is prana only. This body is composed of these-composed of speech, composed of mind (and) composed of prana.

The three kinds of food which the Creator kept for himself were mind, speech and the vital force.

Between the individual and the organs of sense, a connecting link is necessary. If we do not admit the mind, there would occur either perpetual perception or perpetual non-perception. There would be perpetual perception when there is a conjunction of the individual, the senses and the objects, the three constituting the factors of perception. If on the conjunction of these three causes, the effect does not follow, there would be perpetual non-perception. But, neither is the case. We have, therefore, to acknowledge the existence of an internal organ, on whose intervention and non-intervention, perception and non-perception respectively take place.

Moreover, sense-knowledge is the product of the connection between the mind and the sense-organs, That is why there is no simultaneity of knowledge of the impressions received through the various sense-organs. The text cites the instance of our saying: 'my mind was elsewhere and therefore I did not see; my mind was elsewhere and therefore I did not hear', and so on. The impossibility of the simultaneity of knowledge through various sense-organs, is an indication of the existence of mind which supports all types of cognitions. When your mind is wholly absorbed in deep study of some interesting book, you cannot hear even if a man shouts, because the mind is not there. When you seriously think of a problem, you can neither see, nor hear, nor feel. The senses, despite their existence, do not receive attention

from the mind simultaneously. If the mind is once for all disconnected from the senses, then the individual activities will die, out of starvation. Therefore, to sustain the life in an individual as well as in the cosmic counterpart, mind is an indispensable factor. Mind underlies all cognitions. Without the mind no form of cognition could have existed, and eventually no creation could have been possible. Hence, the mind is considered as the food of the Creator. Through the cosmic mind alone, the Creator is able to effect cognition. If it were not so, and the mind were absent, then no perception, no cognition would have been rendered possible. Verily, says the text, with the mind alone one sees, with the mind alone one hears. In the same way, every possible sense- experience takes place with the mind alone. This internal organ which is called mind in the individual as well as in the cosmic Being, has different characteristics. They are desire, resolution or determination, doubt or uncertainty, faith and absence of faith, steadiness and unsteadiness, modesty, intelligence, fear, etc. All these are mind alone in its different modes of expression and cognition.

There is one more proof for the existence of the mind as the sole support of all cognitions and experiences. Even when the object does not come face to face before you as in the case when you are touched on your back by someone, you are able to discriminate, whether the touch is by the hand or by the knee or by something else. This is due to the mind only, because you are not seeing with your eyes the object which comes in contact with your skin at the back. If this discriminating factor called mind were not there, the skin could not have known anything by itself. Mind, therefore, is the support for all cognitions and responsible for all sense-perceptions.

Now that we have known about the mind and its part in the scheme of cognition and perception, let us analyse speech, which is the second support of creation. Speech is the power or medium of expression. It is the sole support for name, the first of the triple cause of creation, viz., name, form and action. Whatever sound

there is here, whether articulate produced by the mouth or inarticulate like the sound of a drum or clouds, comes under speech. Speech underlies all forms of sound vibrations. It is the revealer of knowledge, and hence, it is said to be the cause of all types of revelations. "If there were no speech, then", says the Chhandogya Upanishad, "neither right nor wrong, neither good nor bad, neither pleasant nor unpleasant would be known and speech indeed makes all this known" (VII-ii-1), "Revelation of all knowledge has for its support the speech" - says this Upanishad in II-iv-11.

Speech is the expression of consciousness in the process of creation. Without it, creation would be empty, and life meaningless. The entire order of creation depends upon speech. Culture and civilisation flourish in the bosom of speech. It is not simply onomatopoeic or interjectional. It is divine and infinite. "Speech is what is expressed or revealed" - states another Upanishad. "When the sun has set and the moon also does not shine, when the fire blazes no more, what is that which illumines the being? Verily, it is speech that illumines"-states mantra IV-iii-5 of this Upanishad wherein a beautiful description about speech is given, which makes the present topic very clear. Again Yajnavalkya says to Janaka: "Verily, by speech, Your Majesty, a friend is recognised. By speech alone, Your Majesty, the rigveda, the yajurveda, the samaveda, the hymns of atharvaveda, itihasas, puranas, sciences, Upanishads, verses, aphorisms, explanations, commentaries, what is offered in sacrifice as oblation, food and drink, this world and the other, and all beings are known" IV-i-2. Speech is the only medium for the expression of thought. The two are, of course, thus correlated. Heyse and Max Mueller have supported this view with staunch arguments, like Bhartrihari who says: "no form of knowledge can be comprehended without the medium of speech". If we go deep into the mystic nature of speech, then we will find that this speech is not the ordinary speech we are engaged in our everyday life which is the grossest expression and goes by the name of vaikhari. There are two subtler forms called madhyama

and pasyanti. Real speech is not even these two. It is para which is the subtlest and infinite. It is the primary cause of the entire creation. It is immanent in the entire creation, in the form of very subtle vibrations, the essence of the sum-total of which is the mystic-syllable OM, the pranava. The pranava is the main principle of sound or speech. The entire wealth of speech is the immanence of pranava which has expressed itself in the form of perceptible creation. And this pranava is the bosom for the space-time factor, and yet transcendent. This is what the Upanishad means by the term vak which is translated as speech. It will be said later on "Speech is indeed the supreme Being" (IV-i-2). So then speech supports the entire show of the cosmos, in the form of this expressed and revealed universe of umpteen names, but itself remains unrevealed. It is not subjected to revelation by another, just like a glowing lamp which illumines other things does not require to be illumined by any other lamp.

prana is the vital force which sustains all types of actions. It has no form of its own. It has been said (I-iii-22) that the vital force is equal to the size of a white-ant, equal to the size of a mosquito, equal to the size of an elephant, equal to the body of these three worlds, equal to this universe, etc. This clearly indicates that the vital force is all-pervading. It acquires the shape of the body it pervades.

Prana represents the expression of the universe. Had there been no prana, how could all things in the creation exist and grow! It is verily prana which supports the entire manifestation, and therefore, it is considered to be the food of prajapati, the Creator. Just as one cannot live without food, even so, this manifested universe cannot exist in the absence of prana. This very prana is named differently, while functioning in different centres of the microcosm, the individual. prana is that vital force which is responsible for inhalation. It has its seat in the lungs. Its range of movement is towards the mouth and nostrils and therefrom it issues in front. apana is that vital force which is responsible for expiration. It moves downwards and out at the anus. It is situated in the anus region. It carries excrements and urine out of the body. vyana is

that vital force which is responsible for circulation. It is diffused through the whole body and causes energetic actions. It regulates prana and apana. That vital force called udana is responsible for eructation. It is situated in the throat. It enters into the head and causes departure from the body. samana is that vital force which is responsible for digestion. It has its seat in the cavity of the navel. ana is that vital force which is the general form of these functions. It is responsible for all activities of the body. It is united with the common efforts of the body. This is the analysis of prana in its microcosmic aspect.

Its activities with reference to the macrocosm are given in the Prasna Upanishad III-8 and 9. It states that the sun rises externally as prana; the divinity which is in the earth is the out-breath, apana; that which is between the sun and the earth, viz., space is the equalising breath, samana; the wind is the diffused breath vyana; and luminosity is the up-breath, udana. ana is the energy responsible for all activities in the macrocosmic plane.

This body of the individual, as well as of the virat is composed of mind, speech and prana. The entire creation has for its support these three- the mind, speech and prana. As is the case with the microcosm, so with macrocosm too. The divine mind, the divine speech and the divine prana keep going the macrocosm. Likewise, the individual mind, the individual speech and the individual prana sustain life in the microcosm. So, these three are said to be the food of the Creator in the mystic terminology of the Upanishad.

The Upanishad now explains the aforesaid threefold forces which sustain the existence of every individual, in terms of the macrocosm. In mantras 4 to 10, the Upanishad identifies the mind, speech and the prana with the three worlds, three vedas, threefold beings, threefold progeny, and threefold knowledge. These are for purposes of meditation.

त्रयो लोक एत एव वण्गेवणयं लोकः मिोऽन्तररक्लोकः प्रणर्ोऽसौ लोक

4. These (three) indeed are the three worlds. Speech is verily this world. Mind is the sky (and) prana is that world (heaven).

The mind, speech and prana are verily immanent in all the worlds. This world, the earth, is identical with speech. The sky is identical with the mind. And the heaven is identical with the prana. These three, i.e., mind, speech and prana, support, as it were, these three worlds. Through this meditation, the aspirant becomes one with the whole of the outer world. He is no more a separate entity, and the world is not distinct from and external to him, as it used to be before. The world is he and he is the world. This is the result of this meditation.

त्रयो वेदण एत एववंगगेववेदःमो यजुवेदःप्रणर्ः सणमवेदः ॥५ ॥

5. These (three) indeed are the three vedas. Speech is verily rigveda, mind is yajurveda and prana is samaveda.

देवणः वपतरो मिुष्यणएतएववणगे्व देवणःमिः व्पतरःप्रणर्ो मिुष्यणः॥६

॥

6.These (are) verily the gods, the manes and the men. Speech indeed is the gods, mind the manes, and prana the men.

वपतण मणतणप्रजैतएवम्िएववपतणवणङ्ग्णतणप्रणर्ःप्रजण॥७॥

7. These indeed are the father, the mother (and) the offspring. Mind is the father, speech is the mother and prana is the offspring.

Again, these three-speech, mind and prana - are to be meditated as (i) the rigveda, yajurveda and samaveda, (ii) gods, manes and men, and (iii) mother, father and the offspring, respectively.

rigveda is the source of all mantras and speech is their expression, and therefore, they are identical. yajurveda is the extract from rigveda and the relation between the two is similar to the relation between the speech and the mind. Hence, the mind is identical with the yajurveda. samaveda is the essence of the rigveda set in tune, and it is more difficult to understand even as prana is very

inscrutable. Thus the three vedas have to be identified with the speech, mind and prana through meditation. The result of this meditation is possession of all knowledge which becomes one within him.

The second meditation is on the speech, mind and prana as identical with the denizens of the three worlds, the gods in the heavens, the manes in the intermediate region, and men in this world. This meditation sets in tune everything perceived through the organs, the mind and one's own being.

The third meditation on speech, mind and prana as mother, father, and progeny effects identification of oneself with the members of the family.

Thus, these three meditations do away with the distinctions of oneself from the knowledge outside, the inhabitants of the three worlds, and the family members, leaving nothing to remain outside one's Self. The existence of the 'Subject' to the exclusion of the 'object', is asserted through these meditations.

The above four mantras, 4, 5, 6 and 7 are meant to glorify the immanence of mind, speech and prana in the entire cosmos, in the universal knowledge, in the entire beings and in the entire scheme of creation. The Upanishad will say later on: 'all this is infinite', meaning these three forces constitute everything in this universe.

ववज्ञणतं ववग्जज्ञणस्यमववज्ञणतमेत एव; यग्त्कंच ववज्ञणतं वणचस्तद्भूपूम्, ◌् वणग्नघ

ववज्ञणतण; वणगिं तद्भूत्वणवतत ॥८ ॥

8. These indeed are (what is) known, (what is) to be known, and (what is) unknown. Whatever is known is of the nature of speech. For, speech is the knower. Speech protects him by becoming that.

This mantra makes a broad classification of the whole universe into three categories - the already known, that is yet to be known, and the unknown. The Upanishad says that whatever is already known, comprehended or enlightened, is to be identified with speech. Because, speech itself underlies all knowledge and all revelation.

It is said elsewhere: "speech illuminates everything", and "speech is the only support for knowledge". More about speech has already been said in mantra 3 of this section.

One who knows the above-mentioned nature of speech, him speech protects, by becoming his support. Nothing in this known world stands as an obstruction before him. He himself becomes identified with the visible world.

यग्त्कंच ववग्जज्ञणस्यं मिसस्तद्भूपू म् मिो ,ृ दह ववग्जज्ञणस्यम्;म्रि् एवं तद्भूतू वणवतत ॥९ ॥

9. Whatever is tobe known, is of the nature of the mind. For, mind is (what is) to beknown. Mind protects him by becoming that.

In the same manner, whatever is to be known is to be identified with the mind. Because mind has a distinct characteristic which is the desire to know more and more. Mind is never satisfied with any amount of knowledge. Its nature is to know something more than it already knows. However, some hold that the mind has the nature of doubting about things yet to be known. Mind is not as easily understood as speech. So, it is identified with what is yet to be known, which remains vague and less clear than what is already known.

यग्त्कंचणववज्ञणतं प्रणर्स्य तद्भूपू म् प्र,ृ्रो ह्यववज्ञणतः; प्रणर् एिं तद्भूत् वणवतत ॥१०॥

10. Whatever is unknown is of the nature of prana. For, prana is unknown. prana protects him by becoming that.

prana, the vital force is unknown. It is extremely subtle and not comprehensible. And so is all that is unknown. This is the similarity for the purpose of meditation. Further, prana which is the same as hiranyagarbha in the cosmic aspect, is generally unknown by the individual mind. Hence it is identified with the unknown. He who meditates thus is protected by the cosmic prana.

तस्यै वणचः पृथिवी ◌ीरीरम्, ◌् ज्योतीरूपमयमग्नि; तद्यणवत्येव वणक्, तणवती पृथिवी, तणवणियमग्निः ॥ ११ ॥

अितस्य मिसो द्यौः ◌ीरीरम्, ◌् ज्योतीरूपमसणवणददत्यः तद्यणवदेव मि तणवती द्यौः, तणवणिसणवणददत्य, तौ मर्मिुं समैतणम्, ◌् ततः प्रणर्ोऽजणयत, स इन्द्रः स एषोऽसपत्◌ः, द्विवतीयो वै सपल, ◌णस्य सपिो भवतत य एवं वेद ॥१२॥

अितस्य प्रणर्स्यणपः ◌ीरीरम्, ◌् ज्योतीरूपमसौ चन्द्र; तद्यणवदेव प्रणर्ः तणवत्य आपः, तणवणिसौ चन्द्रः; त एते सव णएव समणः सवेऽन्तिणः स यो हैतणिन्तवत उपणस्तेऽन्तवन्तं स लोकं जयतत;अि यो हैतर्णिन्तणिुपणस्तेऽन्तिं स लोकं जयतत ॥१३॥

11.(This)earthisthebodyofthatspeech.Thisfire(isits)luminous nature. Therefore,asfarasthespeech(extends),sofar(is)the earth (and)sofar(is)thisfire.

12. Now,theheavenisthebodyofthismind.Thatsunis(its) luminousnature.Therefore,justasfarasthemind(extends)sofar (extends)theheaven(and)sofarthatsun.Bothofthemcameto unite. Fromthat(union)pranawasborn.Itistheindra.Itiswithout a rival; verily,asecond(entity)isarival.Hehasnorival,who knows thus.

13. Now,thewaters(are)thebodyofthisprana.Thatmoon(is)its luminousnature.Therefore,justasfarastheprana(extends)so far (extend)thewaters,(and)sofarthatmoon.Verilytheseareall alike.Allareinfinite.Hewhoworshipstheseasfinite,conquers finiteworld.And,hewhoworshipstheseasinfinite,conquers infinite world.

Oneshouldmeditateonearthasthebodyofspeech,andonfire whichisthepresidingdeityofspeechasitsluminousorganor content. Thus, the vocal organ of hiranyagarbha should be meditated upon as having two forms, one the body, the non-

luminous effect, and the other, the organ, its luminous content. Similarly, Heaven is the non-luminous body of the mind and the sun its form or luminous organ. And water is the body of prana and the moon its form or luminous organ. The prana was born, as a result of union of speech with the mind, as fire and sun. This prana should be meditated as the secondless one throughout. All these, speech, mind and prana and their respective bodies and luminous organs extend only as far as the relative universe. As far as there are the speech, the mind and prana, so far are earth, heaven and waters, as also fire, sun and moon. All these are equal in extent and infinite. Each of these is infinite, for it pervades the whole universe in its aspect of the body and the elements. If one meditates upon these which are really not different from the universal hiranyagarbha, as finite in their aspects relating to either the body or the elements, then he is born as finite, a result commensurate with the meditation practised. On the other hand, one who meditates upon them as infinite wins the infinite world of hiranyagarbha.

सएष संवत्सरः प्रजणपततः षोडिकलःतस्यरणत्रय एव पञ्चदिकलणः

, ,

रुवैवणस्य षोडिी कलणस ,रणत्रत्रमभरेवण च पूयतेणऽप च क्ीयतेसोऽम्णवणस्यणं

रणत्रत्रमेतयण षोडश्यण कलयण सवमणमदं प्रणर्भृद्धिप्रववश्य ततःप्रणतजणयणते ;

तस्मणदेतणं रणत्रत्रं ंप्रणर्भृतृः प्रणरं् ि ववग्च्छन्द्यणत्, ् अवप कृकलणसस्य, एतस्यण एव देवतणयण अपथचत्यै ॥१४॥

14. That prajapati (who isknown as) the year, has sixteen kalas. Nights are alone its fifteenkalas. Its sixteenth kala is fixed. He waxes and wanes by nights. Penetrating into all these living beings, through this sixteenthkala on the new moon night, it is born therefrom in the morning. Therefore, in honour of this very deity, one should not cut off the lifeof any living being on this night, not even of a chameleon.

This prajapati who has speech, mind and prana as his food or support, is here described as the year or time-factor. He is

composed of sixteen units (aspects), just as the lunar fortnights consist of sixteen digits, fifteen lunar days and one constant digit which does not fluctuate like the other fifteen. Out of these sixteen units of the Creator, the fifteen units represent the entire relative time factor (past, present and future), and the sixteenth unit represents Eternity which is the invariable concomitance.

Just as the lunar days and nights increase and decrease by the waxing and waning of the moon, in the same way the entire time-principle which represents prajapati, is fluctuating. But, there is that constant unit, like the new-moon night which neither waxes nor wanes and which is a link between the threefold divisions of time, permeating the entire body of time.

In the vajasaneyi samhita, prajapati is referred to as having sixteen units (aspects). The same prajapati is here said to have sixteen parts. To explain it further, the Upanishadic seer presents us the analogy of lunar days which increase during bright fortnight by virtue of the moon's waxing, and decrease during dark fortnight, leaving the fixed unit on the new-moon night.

This wonderful conception of sixteen-foldness of the Creator has found a prominent place in other Upanishads also. In the sixth chapter of the Prasnopanishad, the Person with sixteen units has been discussed in detail. In the seventh section of the 6th chapter of the Chhandogya Upanishad, this sixteen-foldness is adduced to a man who is His most distinct manifestation.

This sixteen-foldness of the Creator which is also known as the microcosm, merges back into the macrocosm, the Creator, when the knowledge of the Supreme dawns. Here, prajapati represents the macrocosm and its sixteen-foldness is parallel to the microcosm, this creation consisting of time, space and their other invariable concomitants.

The fifteen parts of prajapati undergo fluctuation, increase and decrease in this creation, but the sixteenth unit is the fixed and constant one which permeates the entire creation and at the same time is transcendent. It is a link which is the unitary basis of the

manifold world and its entire phenomena. Through this constant and eternal aspect, the universe is projected again and again at the beginning of every cycle, just as the lunar day is born after the total waning of the moon on the new-moon night and emerges in the next morning.

Therefore, in honour of this deity prajapati, who is compared with the moon here, no one should cut off the life of any living being on this night. No one should kill any living creature here in this world, not even a chameleon which is considered generally as quite vicious and inauspicious. Just as one should not cause any death on the new-moon night, not even of a very vicious creature, in the same way causing death to any creature is forbidden for all, at all times. There is no exception, whatsoever, because the entire manifold universe consisting of time and other factors, is permeated by the sixteenth, eternal aspect of prajapati.

यो वै स संवत्सरः प्रजणपततः षोडिकलः, अयमेव स योऽयमेवंववत्पुरुषः तस्य

ववत्तमेव पञ्चदि कलण; आत्मैवणस्य षोडी कलण, स ववते्तैवण च पूयतेणऽप

च क्ीयते; तदेतन्भ्यिं यदयमणत्मण, प्रथर्ववत्तणम्; तस्मणद्यद्यवप सवज्णयणतिं

जीयते, आत्मिण चेज्जीवतत, प्रथरि्णगणददत्येवणहुः ॥१५॥

15. That prajapati who is (known as) samvatsara and is possessed of sixteen kalas, is indeed this person who knows this. Wealth indeed is his fifteen kalas. The body is verily his sixteenth kala. Verily by (virtue of) wealth he waxes as well as wanes. That which is this body is (like) the nave of a wheel. Wealth is (like) the periphery. Therefore, even though (one) suffers wholesale loss, if the body lives, they say: '(He) is only deprived of (periphery-like) outfit'.

Now, that prajapati who is identified with time and whose fifteen parts are these manifold universes and the constant part is eternity, is here in the microcosm, this person who has identified himself with prajapati through the knowledge of the above-mentioned relation between the eternal and non-eternal.

And this person who is human in form consists of sixteen parts, as has been said in the Chhandogya Upanishad, and also in the Prasna Upanishad. Even here within the body is that person from whom they say the sixteen parts arise. So, the prajapati is sixteenfold, and so is this human person also.

What are the fifteen parts of this human person which fluctuate like the lunar days, i.e., increase and decrease, and which is the constant and unfluctuating unit? The text says that wealth indeed is his fifteen parts and this body is the sixteenth part. This wealth is cattle, money, property and such other possessions of man by which he is able to perform actions and accomplish his desires in this earth. These possessions of man sometimes increase and sometimes decrease. There is a regular fluctuation in the nature of these earthly possessions. The sixteenth part of the individual is non-fluctuating, because it is the unitary ground for all actions and accomplishments in this earth.

This is again explained through the analogy of a wheel. This analogy occurs in more than one Upanishad (See Mun. Up. II-ii-6, Pra. Up. II-6, Chh. Up. VII-xv-1, Kau. Up. III-8, and Sv. Up. 1-4). This body, which is the fixed unit, corresponds to the nave of a wheel, and the wealth to its periphery (felloe). Therefore, even though one is deprived of the material wealth and suffers the loss of all his earthly possessions, if his body is alive, safe and sound, it is said that he has lost only his outfit. That is to say, if the man is alive, he will again make good the loss that he has suffered, just as the carpenter fits up the periphery easily, if the nave is in tact.

This is the completeness of man. With this completeness, he performs fivefold actions and sacrifices, effects progeny and accomplishes wealth and possession, vide mantra I-iv-17. The next mantra deals with those mediums by which one conquers the different phases of this universe.

अि त्रयो वणव लोकणः - मिुष्यलोकः वपतृलृोको देवलोक इततसोऽयं ;

मिुष्यलोकः पुत्रेरै्व जय्य ंणन्यैि कमर्ण ण़कमर्ण ण वपतृलृोकः व़वद्यायण

देवलोकःदे़वलोको वै लोकणिणं शे्रेष्ठतस्म़णद्ववद्यणं प्रिंसग्न्त ॥१६ ॥

16.Now, worlds are three only-the world of men, the world of manes, the world of gods. This world of men is attainable through a son and not by any other karma. The world of manes (is attainable) by karma. The world of gods (is attainable) by knowledge. Of (all) the worlds the world of gods is the best. Therefore (they) praise knowledge.

It has been observed by the seers that there are three worlds where beings flourish and live in three different levels of consciousness. They are the worlds of men, this physical world; of manes where the forefathers reside; and of gods where celestials live. The world of men can be attained through progeny as the next mantra explains, because the son alone becomes the means of accomplishing all karmas which the father has been unable to perform. A dutiful son earns name and fame for the father. Even after death, his name is remembered through progeny. Therefore, all wish for a son who would take charge of their duties and perform them and thus keep up the family's greatness. The father transmits the duties to the son for the same purpose. It is further said that this world is attained through no other means but through son alone, which means that the completion of actions is accomplished by the son only and not through the father's performance of karmas or meditation.

The world of forefathers is to be attained through karma alone, and not through son, nor through meditation. It has been already said: 'Insofar as he offers libations to the manes and raises progeny, he becomes their support' (I-iv-16), which means that by performing rites and sacrifices, he attains to the world of the manes, after death. There he enjoys the merits of his karmas and on their exhaustion, he takes another body in this world.

Similarly, the world of the shining ones, the gods, is attainable through knowledge, understanding and meditation, and by no other means such as progeny or sacrifice. It is so, because this world of gods is very subtle. It cannot be acquired by material and gross instruments or means such as the son and rituals. Those who are able to meditate and understand the subtle meaning of the scriptures and practise meditation, attain to the world of gods and become identified with those shining ones, by virtue of their purity and knowledge. The scriptures speak of seven worlds of the celestials, bhuh, bharvah, svah, mahah, janah, tapah, and satya, of which the first three are said to be mortal and the last four divine. "Not by progeny, nor through rituals, nor again through wealth, but by renunciation alone is immortality attained", is the bold declaration of the Mahanarayana Upanishad. As one rises to the higher realms of Consciousness, which are symbolised by these worlds, one approaches one's own Self nearer and nearer and actions become lesser and lesser. These higher realms are reached through meditation after understanding the truth about the nature of oneself, the world and the divine.

As regards the world of men which is attainable through progeny, the text says:

अिणतः संप्रवत्तः – यदण प्रैष्यन्मन्यतेऽि पुत्रमणह्ि त्वं ब्रह्मत्वं यज्ञःत्वं , ,

लोक इततस् पुत्रः प्रत्यणह अहं ब्रह्मअहं यज्ञः ,अहं लोक इततयद्वै ;

ककंचणिूक्तं तस्य सवस्णय ब्रह्मेत्येकतण। ये वै के च यज्ञणस्तेषणं सवेषणं यज्ञ इत्येकतण; ये वै के च लोकणस्तेषणं सवेषणं लोक इत्येकतण; एतणवद्वण इदं सवम्ण:् एतन्मण सवं ंसन्यिममतोऽभिुजददतत, तस्मणि् ्पुत्रमिुमिष्टं लोक्यमणह्ुः तस्मणदिैमिु- िणसतत; स यदैवंववदस्मणल्लोकणौतत, अिैमभरेव प्रणरै्ः सह पुत्रमणववितत । स यद्यिै ककंथचदक्ष्यणऽकृतं भवतत, तस्मणदिं सवस्णमणत्पुत्रो मुञ्चुतत, तस्मणत्पुत्रो िणमः स पुत्रेरै्वणग्स्मल्लोके प्रततततष्ठतत, ाअिैमेते दैवणः प्रणर्ण अमृतृण आववग्न्त ॥ १७ ॥

17. Now, therefore, handing over (of the duties). When (the father) thinks he is to die (he) then says to the son: "you are Brahman, you are the sacrifice, you are the world". (Having heard this) that son repeats: "I am Brahman, I am the sacrifice, I am the world". (Then the father once again instructs him) "Whatever has been read, all that is identified with (the word) 'Brahman', whatever sacrifices (there are) all those are identified with (the word) 'sacrifice', whatever worlds (there are), all those are identified with (the word) 'world'. Just this much is all this. He will protect me from this, by being all this." Therefore, an instructed son is said to be useful in attaining the world. Therefore (father) instructs him. When such a knower departs from this world, then he, together with these very organs, enters (into) the son. If anything is undone by him through negligence, this son liberates him from all that. Therefore, a son is so called. He continues to exist in this world through the son alone. These divine and immortal organs enter (in) him.

A similar type of description occurs in the Kaushitaki Upanishad, mantra II-10, where the father about to die, calls his son and transmits to him, his speech, breath, eye, ear, taste, karmas, pleasure and pain, bliss, delight and procreation, departure, mind, intelligence and lastly, if perchance he becomes unable to speak, his prana, and thus shifts or hands over his entire being to his son, in order to complete the undone and the incomplete karmas which have been left off for some reason or the other. Here, the father when he feels that he is about to die, calls his son and tells him thus: "You are Brahman, you are the sacrifice, you are the world", and the son in turn replies: "I am Brahman, I am sacrifice and I am the world". Then, the father explains to him the import of these triplets thus: "Whatever has already been read by me or remains to be read, belongs to you, because with the word 'Brahman' all studies are identified. Whatever sacrifices I have already performed, or remain yet to be performed, belong to you, because with the word 'sacrifice' all sacrifices are identified. Whatever worlds I have already won or remain yet to be won by me, belong to you, because with the word 'world' all the worlds are identified."

This is a ritual combined with contemplation called samprattih in this mantra.

The father thus transfers all his studies, sacrifices and worlds to his son and entrusts him with the duty of continuing and completing them himself. Then the Upanishad says: "Just this much is all this", meaning study, sacrifice and attaining the worlds - these are the only duties that the son takes charge of for their accomplishment. By transferring these threefold duties to the son and by his taking charge of them, the father is freed of all sorts of earthly and unearthly obligations which he owes to sages, forefathers and gods, in the form of study, sacrifice and meditation. Therefore, the son who is thoroughly instructed, becomes a medium in attaining all the three worlds.

When the father departs, he enters into the son, says the mantra. He together with his entire organs, the speech, mind and prana becomes identified with his son. In this case, if anything that has remained undone by the father through some reason or the other and which might tie him to this earth, the son fulfils that unaccomplished task and liberates his father from those obligations. It is said that the father who has no son and who dies with his duties unfulfilled, attains the hell, known as put. Because a son delivers his father from that hell called put, he is called putra. Through discharging the appointed and unfulfilled duties, the son helps the departed spirit of his father to attain a higher world than would otherwise be possible, and hence is a son called putra. The relation that exists between the father and the son is a spiritual one. In this way, the father, even after his death, continues to live in the world in the body of his son and attains the world of men. This is the case with ordinary people who do not practise meditation. But in the case of those who practise meditation, these divine and immortal organs, speech, mind and vital force permeate him. He becomes identical with hiranyagarbha and is no longer bound to the earthly ties. This result reveals that this ritual-cum-meditation is a spiritual one, unlike others which yield only temporal results.

How does this identification take place? The process is mentioned in the following three mantras.

पृथिव्यैचेमनिश्च दैवीवणगणववितसण वै दैवीवणनययणयद्यदेववदतत

तत्तद्भवतत॥१८॥

18.Fromtheearthandfirethedivinespeechenters (into) him. Thatindeedisthedivinespeechbywhichwhatever (he) says, all thathappens.

Fromtheearthandfire,whicharethebodyandnature of speech respectively,thedivinespeechentersintothisfather, who has beenfreedofallearthlytiesbyhisableandinstructed son. His vocalorgan,havingbeendisconnectedfromallevils, becomes identicalwiththecosmicspeech,justasariverbecomes merged in theocean,orthelightofalampmergeswiththe light outside whentheobstructionplacedbeforeitisremoved. This divine speechisofcosmicform,andtherefore,ahighlypotential one. It has indeed rendered pure by the removal of its impurity, attachment,falsehood,etc.Throughthispurifiedspeech, whatever issaidcomestohappen,becauseitisinfallibleand irresistible. Thisistoshowtheall-powerfulnatureofthecosmic speech and thegloryofonewhoidentifieswithitthroughthismeditation.

ददवश्चैमणददत्यणच्चदैवंमिआववितततद्वैदैवंमोयिेणिन्द्येवभवतत

औ ि ोचतत॥१९॥

19. From the heavenandthesun, the divine mind enters (into) him. That indeed is thedivinemindby which (one) becomes joyful and henceforth grievesnot.

Similarly, from skyandearthwhich are the body and nature of the mind respectively,thedivinemind enters into the father, and his finite mind becomesidenticalwith the cosmic mind which is capable of instillingjoyinhim,and therefore, all grief leaves him. This is to show theall-powerfulnature of the cosmic mind and the glorious result thataccruestoone who practises this meditation.

अद्भ्यश्चिं चन्द्रमसश्च दैवः प्रणर् आववितत स वै दैवः प्रणरो यः संचरंश्चणसंचरंश्च ि व्यिते, औ ि ररष्यतत, स एवंववत्सवेषणं भूतूणिणमणत्मण भवतत; यैषण देवतैवं सः; यैतणं देवतणं सवणणर् भूतूणन्यवग्न्तएवं हैवंववदं सवणणर् भूतूणन्यवग्न्त । यदु ुककंचेमणः प्रजणः ोचग्न्त,अमैवैणसणं तद्भवतत , पुण्यमेवणमुं ंगच्छतति ह वै देवणि् ्पणपं गच्छतत ॥२०॥

20. The divine prana from water and the moon enters (into) him. He indeed is the divine prana who moving and not moving does neither suffer nor perish. He, such a knower becomes the soul of all beings. Just as this deity is, so is he (too). Just as all beings worship that deity, so also all beings worship such a knower. Whatever these beings grieve, that (grief) indeed remains with them. Good alone goes to him, sin indeed does not go to the gods.

Likewise, from water and moon, the divine prana enters into the father and his mortal vital breath becomes unified with the cosmic prana. The cosmic prana does neither suffer nor perish because it is infinite in nature. Whether it is permeating individually or collectively, or is stationary in insentient objects or moving in sentient beings, it is not affected by their material nature. We have observed before that this vital force is taintless and is never affected by the evils of the objects which it is permeating.

Now, whoever knows this, understands well about these threefold division of the food in its cosmic nature, and identifies himself with it, naturally becomes the Self of all beings. He becomes their speech, mind and vital force. Just as this deity, the cosmic prana is, so is he also, because of the fact of his union with the cosmic prana. He attains the state of hiranyagarbha. Therefore, all beings worship and take care of this man who has become identified with the cosmic prana, even as they would worship the cosmic prana which is none other than hiranyagarbha.

But, by becoming the Self of all, will he not be tainted or affected by their evils and sorrows? The answer is 'no'. Because, he has disidentified himself from all limited objects and the senses. Sorrow

or joy emerges as a consequence of the relation or contact between the senses and their respective objects and the attachment arising therefrom. When this attachment is destroyed, and the Self is one with the cosmic Being, then there remains in him not even an iota of the notion of identity with the objects and the agency of enjoyment and suffering. Once he has identified himself with the unlimited and the infinite One, the notion of limitation and finiteness cannot exist. Hence, he who has attained oneness with the infinite, cosmic Being, can never grieve, even though he has become identified with the all. It is to convey this idea that the text says that when these beings grieve, that grief remains with them alone and does not go to this sage who has identified with the cosmic Self. And that which is good and free from all evils and attachment, only goes to him, because he is the source of all that is good in this universe. Sin indeed does not go to gods, because they have destroyed it by virtue of their good actions here in this earth. They have destroyed individuality and separateness which are the root causes of all sin. Therefore sin cannot go to them.

अिणतो व्रतमीमणंसण ; प्रजणपततहण कमणणर्ससृजे , तणति सृषूटणन्यन्योन्ये-णिस्पर्न्णत—वददष्यणम्येवणहममतत वणनदरे्द्रक्ष्यणम्यहममतत चकु:श्रोष्यणम्यह-ममतत श्रोत्रम्एव्क्म्न्यणति कमणणर् यिणकमणतणति मृतूयु: श्रमोभूतूवोपयेमे , तणन्यणप्ति् ्तणन्यणप्त्वण मृतूयुरवणरुन्द्धतस्मणद्मणम्यत्येव वणक् , श्रणम्यतत चकु: श्रणम्यतत श्रोत्रम्; ्अिममेव िणप्ीद्योऽयं मध्यम: प्रणर्:; तणति ज्ञणतुं दथर्रे । अयं वै ि: शे्रेष्ठो य: संचरंश्चणसंचंरंश्च ि व्यिते, औ ि ररष्यतत, हन्तणस्यैव सवे रूपमसणमेतत; त एतस्यैव सवे रूपमभवि्, ् तस्मणदेत एतिणख्यणयन्ते प्रणर्ण इतत; ति ह वणव तत्कुलमणचक्ते यग्स्मन्कुले भवतत य एवं वेद; य उ हैवंववदण स्पर्तेणऽुिषुियतत, िंअुिषुय हैवणन्ततो मियत इत्यध्यणत्मम् ्॥२१॥

21. Now, therefore the analysis of duties. prajapati, verily created (the organs of) actions. They, after having been created, rivalled with each other. 'I alone shall speak'-thus the speech determined its function. 'I shall see'-thus the eye (determined); 'I shall hear' – thus the ear (determined). Likewise, the other (organs of) actions (determined) according to (their) actions. Death seized them, having become exhaustion (and) made them his own. Having made them his own, death arrested (them). Therefore, indeed, speech gets exhausted, the eye gets exhausted, the ear gets exhausted. But, that which is the central prana-(death) indeed did not make his own. Those (organs) determined to know (him). "This is verily the best among us, which moving or not moving, neither suffers nor perishes. Well, then let all of us become of his nature alone. (Thinking) thus all of them became of his nature alone. Therefore they are known by this (name) prana". After him indeed that family is called, in which family such a knower is born. Whosoever rivals with such a knower, dries up. After becoming dried up, certainly, in the end he dies. This is pertaining to this body (the physical sphere).

It was said in the last mantra that the prana neither suffers nor perishes. In this mantra, the glory and greatness of the prana is extolled through an illustration which is self-explanatory. However, we will summarise it in a few lines: prajapati created the organs of action. They vied with each other. Each one of them wanted to establish his own superiority over the others. The eye wanted to boast of its superiority, because it did the most important function of seeing, which no other organ could do and which underlies all gross perceptions. The ear boasted of its power of audition. The rest boasted of their respective functions. But, when death in the form of tiresomeness seized them, they could function no more. It was only prana whom death could not arrest, because it has no individuality and separateness like the organs but functions equally through all the organs in all beings. Thereby, the senses realised that it was prana alone that is their support, but for whom all of them would die out. They started to function in unison with prana.

Consequently, they adopted the nature of that prana in them. Therefore, they function under the mastership of prana. They are called pranas, because prana alone is responsible for their respective functions.

अिणथदैवतम् ॒— ज्वमलष्यणम्येवणहममत्यग्निदणरे्, तप्स्यणम्यहममत्यणददत्यः

भणस्यणम्यहममतत चन्द्रमण, एवमन्यण देवतण यिणदैवतम्;॒ स यैिषणं प्रणर्णिणं

मध्यमः प्रणर्ः, एवमेतणसणं देवतणिणं वणयु; तिम्लोचग्न्त ह्यन्यण देवतणः, ि

वणयुः; सैषैणिस्तममतण देवतण यद्वणयुः ॥ २२ ॥

22. Now as regards the cosmic sphere-'I alone shall burn'-thus the fire determined. 'I shall heat'-thus the sun (determined). 'I shall shine'-thus the moon (determined).

Likewise the other gods (determined) according to their cosmic nature. As is the prana the chief among these organs, so is the air among these deities. For, other gods decline, not the air. The air is that deity which does not set.

In the previous mantra, the glory of prana was extolled in relation to its activities in the individual body, the physical sphere. This mantra speaks about its activities in the cosmic sphere. It can be summarised in this way: prajapati created the gods. They vied with each other. Each wanted to establish his superiority over the other gods. Fire boasted that he alone could burn everything. The sun said that he alone could emit heat and light to the world. The moon said that she alone could shine at night. In this way, each of the gods boasted of their respective abilities which the other gods do not possess. But, when they sank down by the blows of death and could function no more, it was only vayu, cosmic prana, that could remain unaffected. It never ceases to function. As the prana continued to function despite the death of the organs in the individual body, even so, vayu in the universal counterpart, continued functioning despite the cessation of the activities of fire, sun and other gods. The other gods do decline, but vayu does not. It is the cosmic prana or hiranyagarbha. The same fact is revealed

through another interesting story in the Kenopanishad, the story of the yaksha and the celestials, indra, agni and vayu. These stories reveal the great truth that none in this relative world, the world of space, time and causation, be he the lord of the three worlds like indra, can even hope to approach the unconditioned Absolute. How can the personal see the Impersonal! The related can never experience the Unrelated. The universal represented by the celestials, is only the counterpart of the individual, and cannot have access to the Absolute. Both should vanish. If indra and other gods had shed their personality, both the individual and the universal, then the yaksha would have remained. But that did not happen. indra and other gods remained as they were, and therefore, they could not know the Absolute. The whole universe functions under the command, as it were, of the Supreme. It is all a mystery to a non-discriminating mind which depends on the individual intellect detached from its universal, the cosmic counterpart. By meditation on the cosmic prana, which is the same as the cosmic speech, the cosmic mind and the cosmic intellect, the individual gets merged in it, and thus becomes one with the whole universe.

अिष श्लोकोभवतत—यसश्चोदेतत सूयू:ण अस्तं यत्र च गच्छततइतत प्रणर्णद्वण एष उदेततप्रणरे्ऽस्तमेतत ; 'तं देवणश्चकक्ररे र्मम् , स्र् एवणद्यस् उ श्व:इतत ' । यद्वण एतेऽमुहुयथणर्यन्त तदेवणप्यद्य कुवग्णन्त । तस्मणदेकमेव व्रतं चरेत् ् प्रणण्यणच्चैवणपणन्यणच्च, न्मिण पणप्मण मृतूयुरणपुविददतत; यद्यु चरेत्समणवपपतयषेत् ्तीो एतस्यै देवतणयै सणयुज्यं सलोकतणं जयतत ॥२३॥

॥इतत प्रिमणध्यणयस्य पञ्चमं ब्रणह्मर्म् ्॥

23. Now there is this verse: Whence the sun rises,where does it set! Verily, from the prana it rises, in the pranaitsets.The gods observed this law; that indeed is today, that alsotomorrow. What they observed then, that only they observe eventoday.Therefore, one should follow only one duty. Let him only breatheand expel, lest the evil death catch hold of him. If one follows,lethim strive to

accomplish it. Thereby, one acquires union with (and) dwelling in the same world as that deity.

This verse deals with the same subject. There is another similar verse in the Kathopanishad also (II-i-9). This mantra says that verily from the prana the sun rises and into the prana he sets. prana or life-force is the basis of all activities like the rising and setting of the sun and the moon and the functions of all other deities. It has been already said that in the individual sphere of this body, the sense-organs owe their capacity to discharge their functions to the unfailing power of prana, and in the cosmic sphere all deities continue their function in an unbroken manner due to the cosmic prana. Here, the mantra gives the example of the sun and declares that it rises from the prana and sets therein. The prana is the unitary basis for all the activities and because it is eternal, it will remain same for ever, in the past, present and future.

Therefore, one should follow only the sacred duty just as the gods do, of identifying oneself with the cosmic vital energy. If one does not do it, but continues to be attached to the sense-organs and their objects, then death will arrest that one, as it did in the case of sense-organs and the gods. So, one says with an apprehension: 'I shall observe only that cosmic Law which the gods have observed, lest I may be arrested by death'. Let one follow and observe this universal law and try one's level best to accomplish it through meditation on the cosmic prana. By the observance of this universal law, one becomes identified with hiranyagarbha and dwells in His world. He becomes the Self of all including the gods who perform his duties remaining as the presiding deities in the organs. This is the import of the mantra.

Summary

In this Section, called saptanna brahmana, dealing with seven kinds of food, the term 'food' stands for the objects of the senses. The whole universe is the food of prana, the cosmic vital force. The object may be said to be the food for the subject, because the former is eaten, as it were, i.e., experienced by the latter. The

experiencer is the eater and that which is experienced or the eaten, the food. In this sense, the prakriti is to be considered as the food of the purusha. The supreme Creator, the divine Father has created the food, as it were, for His enjoyment. This world of subject and object, of the eater and the eaten, of the cause and effect, is created out of desire born of ignorance. It is divided into seven groups which give seven kinds of satisfaction. One is the common food for all, two are for the gods in the form of sacrifices, one for animals, and three for one's own self. All this is symbolic. As long as ignorance lasts, the external world of pleasure and pain would persist, and this is figuratively expressed by saying that even though all consume food, it never gets exhausted. Only through the knowledge of the real nature of this universe as an unreal projection of the cosmic mind, hiranyagarbha, this food of this universe would get exhausted.

The common food is meant for all. Therefore none should appropriate the food of another. The Upanishad here hints at the sound principle behind the prohibition of hoarding any article. It is a sin, because everything here belongs to all. No one has any special right to say that a particular object is 'mine', inasmuch as God has created it as the food of all. Hence, nature revolts against hoarding and misappropriation, and the result is suffering which is but the working of the universal law to restore equilibrium and balance.

The two kinds of food allotted to the gods are the two oblations offered in sacrifices. Here also, the motive behind the performance of sacrifices is very important. One should not perform sacrifices with selfish aims. Real sacrifices are those performed for purposes which transcend them.

The one food for animal is the milk. It is a well-known fact that calves and young ones of animals live on their mother's milk. Human babies are also included among the animals.

The last three kinds of food on which meditation is enjoined are the results of actions in the form of speech, mind and vital force, the

principal factors in human life. In others words, they are the words spoken through the organ of speech, the thoughts thought of by the mind, and the actions performed by the prana. These three have their adhyatmic, adhibhautic and adhidaivic aspects. They relate to the physical, astral and celestial worlds. Through meditation, these three kinds of food constituting the whole life, have to be tuned with the outer world in its three aspects, the gross, the subtle and the divine.

This section enjoins meditation on these three, the speech, mind and prana as (1) earth, sky and heaven, constituting the physical world of objects, (2) rigveda, yajurveda and samaveda, forming the whole realm of knowledge, (3) the gods in the heavens, the manes in the intermediate region and the human beings in this world, (4) mother, father and child, constituting the family, and (5) what is known, what is yet to be known and what is unknown, respectively. We have here symbols for meditation on the world outside, the whole field of knowledge, the denizens of the worlds, the family members and all that is known, to be known and the unknown. Thus there is nothing left to stand outside one's speech, mind and vital force. These meditations help one to assert the existence of the 'Subject' to the exclusion of the objective world, by absorbing the whole of objectivity into one's Self which is the pure Subject itself. The individual 'I' has to become the cosmic 'I', by absorbing into it the whole of the universe in all its aspects without allowing anything to remain outside. The whole of creation in its gross and subtle forms may be said to be brought in, in this meditation, enabling the individual to identify himself with the universal.

Having enjoined the meditation on the adhibhautic manifestations of speech, mind and prana, the Upanishad gives the meditation on the adhidaivic side. The earth and the terrestrial fire are to be meditated as the body and its content of speech; similarly heaven and the sun, as the body and its content of the mind; and water and moon as the body and content of prana. When speech is based on Truth, it becomes all-powerful. The mind gets immense power when it attaches itself to the one universal Consciousness.

And so also the prana becomes invincible when it identifies with the Truth. These three lose their powers and become weak only when they are attached and limited by the individual, bodily condition. The result of meditation depends on the nature of meditation. If one meditates upon these as finite, one attains finite results, while if one meditates upon them as infinite, the result that accrues also would be infinite. In the case of one who practises meditation on the above lines, any one of the three, viz., speech, mind and prana, can do the functions of the other two, because such a one identifies himself with all the three which, in turn, become one with the whole universe.

Another meditation on the identity of the creative principle with the time factor is given next. The lunar month constituted of the sixteen days and nights of the bright and dark fortnights, representing the sixteen digits of the moon, is the symbol for meditation on the Creator, prajapati, having sixteen parts or digits. Of the fifteen days in each fortnight, each day has connection with one digit of the moon and one digit of the mind which is presided over by the deity of the moon. The influence of the moon on the mind can be felt by one who is not influenced by sense desires. All the sixteen digits are not generally manifest in all. Only a few are seen manifested in ordinary men, while in God-men and incarnations all the sixteen are fully manifest. While the fifteen come under the relative and temporal, the sixteenth is transcendent, represented by the invisible conjunction between the new moon and the next day, and that between the full moon and the succeeding day. The mind is, therefore, supposed to attain the sixteenth digit on the new-moon and full-moon nights which are considered to be of great significance for a religious and spiritual sadhaka. Incidentally, an instruction is given to the aspirants that on these two days, as a part of adoration and meditation on the sixteenth digit, one should not kill or even hurt any being, be it the most insignificant creature such as a lizard or a mosquito or a gnat.

A similar meditation given is on the sixteen digits constituting the Creator identified with the time principle, as identical with oneself.

Wealth, cattle and all the rest that one possesses are the fifteen digits, and the Self is the sixteenth. The fifteen are temporal, transitory, coming under space and time, while the sixteenth is the eternal and transcendent. Though the 'fifteen' appears to be larger than the 'one' the sixteenth, the latter is like the axle in a wheel supporting the former which are similar to the spokes. The one is, therefore, definitely superior to the fifteen. While the spokes and the circumference of the wheel go on moving up and down, the nave is steady and motionless. So is the Atman changeless supporting the changing phenomena. When a man loses all his possession, he stands firm and unmoving because he rests on the Atman. One should meditate thus: "While everything of mine is transient, 'I' am verily the eternal Being". Through this meditation, one overcomes all greed and passion. The need for any possession itself vanishes.

After referring to the three worlds, the world of human beings, the world of the manes and the world of the gods, and the means of mastering them, through progeny, karmas and meditation respectively, the Upanishad describes the rite of transferring one's power to one's son or successor in the case of one who practises meditation on the three kinds of food, viz., the speech, mind and prana as identical with oneself. After transferring all his powers, his speech, mind and prana merge in the cosmic speech, the cosmic mind and the cosmic prana or hiranyagarbha. He identifies himself with all beings and all beings take care of him by helping him in all possible manner. But, no grief and sorrow of others touch him, for the simple reason that the feeling of individuality and separateness which is the cause of all grief and sorrow has been transcended by him.

The section concludes with a beautiful anecdote about the organs and the presiding deities, to prescribe a meditation on the cosmic prana, the chief among them. Each of the organ and the deities took a vow to confine itself to its own respective function. The eye went on seeing, the ear kept to its function of hearing, and so did all the other organs. Each of them asserted itself and wanted to

establish its supremacy over the others, on the ground that they cannot do its function. The eye cannot hear, the ear cannot see and so are the incapacity of each of the organs with regard to the functions of others. Now, death in the form of tiresomeness possessed them. Death is the principle of cosmic law that operates in this universe, a harmoniser who restores the equilibrium whenever it is disturbed, also appearing as the punishing rod of the Lord to the wrong-doer. Thus affected by death, the organs stopped functioning. As the prana which has no individuality and separateness like the organs, being the universal force behind every activity in this world, both in the individual and the universal, death could not possess it and, therefore, went on functioning without stopping. Therefore, the organs identified themselves with the prana and became immortal even in this mortal body. Through this story, the Upanishad instructs that one should meditate thus: "All the organs in all beings, as well as their presiding deities are really a part and parcel of 'Me' and 'I' who is the prana, the Self of all, is the source of all their movements." The result of this meditation is identification with the cosmic prana, if the meditation is perfect, or the attainment of the world of prana if it is defective.

Thus Ends the Fifth Section Entitled

Saptanna-Brahmana in the First Chapter

SECTION VI

UKTHA-BRAHMANA

त्रयं वण इदम्–ि णम रूपं कम;ण तेषणं ि णम्णिं वणथगत्येतदेषणमुक्थिम्अतो दह सवणणर् ि णमणन्युवत्तष्ठग्न्त । एतदेषणं सणमएतद्थर् सवैिणमणमभः समम् ;ि एतदेषणं ब्रह्मएतद्थर् सवणणर् ि णमणति त्रबभतत ण॥१ ॥

1. This (world) is a triad-name, form (and) action. This speech is the uktha, the cause for these names, because from it all names spring forth. This (sound) is their sama, commonness, for it is common to all the names. It is their Brahman, for it supports all names.

This section explains the entire world as a threefold appearance of the one Cosmic Soul which is the unitary basis of all phenomena. This relative world in its entirety is analysed and it is found to be composed of only three things, the three factors of name, form and action.

So far, we have dealt with the creation in its manifold aspects. Now we shall see what this creation actually is. The spiritual analysis of this world starts from here. The Seer penetrates into the secret of the world and discusses its nature. He reduces it to the triad of name, form and action. This world, which is perceived by the senses, is not real. It is an effect of avidya. It is a triad, threefold, constituted by name, form and action which are being discussed. This world is full of forms, which have some name or other distinguishing them from each other. It has also some form of action to which every one normally reacts. One of the commonest things we do about an object is to give it a name. You pick up a thing and express its shape, colour and characteristics in terms of names. Things have no meaning, if they have no name and if they have no quality or action. So fundamental is the dependence of the world on name, form and action, that they have become the background of the manifold creation. Therefore, the text says that this world is a triad of name, form and action.

Among these three, name has for its cause speech which is mere sound. For, all names are spoken by the organ of speech. Sound is common in all names. Why is it said that sound is their common factor? It is because sound expresses all names, as the eye expresses all forms, and the body all actions. It conveys the idea that sound is the common property which underlies the expression of all names.

Speech is said to be Brahman for all names. Why is it their Brahman? The mantra gives a reason. Speech is their Brahman because it supports or sustains all names, all sounds. They owe their existence to speech or sound, and do not have any independent reality apart from it.

अि रूपणर्ं चकुररत्येतदेषणमुक्म्िअतो्द्ह्सवणणर् रूपणन्युवत्तष्ठग्न्त ;

एतदेषणं सणम्एतद्थर् सवे रूपैः समम्एत्द्ेषणं ब्रह्मएतद्थर् सवणणर् रूपणणर् त्रबभतत ण॥२॥

2. Nowofforms.Thiseyeistheuktha,thecauseofthese(forms), becausefromitallformsspringforth.This(eye)istheirsama, commonness,for'itiscommontoallforms.ItistheirBrahman,for it supportsallforms.

Perceptionofparticularformsisthesecondlinkinthechainwhich leads fromstimulustoaction.Itistheexperienceofobjectsthrough the mediumoftheeyeorthegeneralform.Asarule,perceptionis dependentonthedifferenceandmultiplicityofobjects.Wemay say thatshapeisthedifferentiatingfactor.Generally,aformis somethingwhichfillsacertainpartofyourvisualfieldandis definedbymeansofitsdifferencefromotherobjectsorforms.This manifoldnessanddifferenceofobjectsaroundusseemsotangible and soconcretethatwebelievethattheworldexistsjustaswe perceiveit.Ourvisualexperiencemirrorswhatisoutsidetheeye. Sinceallformsspringforthfromorarecausedbytheeye,the organofperception,wearetold,isthecommonfactorofallforms. No formcanexistwithouttheeye,asapersonbornblindwhose

optic nerve is destroyed, sees nothing. Hence, this eye is said to be the Brahman for all forms, because it is their support and sustenance.

अि कमर्ण णमणत्मेत्येतदेषणमुक्मि्अ्ल्लो दह सवणणर् कमणण्णयुवत्तष्ठग्न्त;

एतदेषणं सणम्एतद्थर्सर्वैः कममणभः समम् ्एतदेषणं ब्रह्मएतद्थर्सवणणर्

कमणणर् त्रबभतत्णतदेतत्त्रयं सदेकमयमणत्मण, आत्मो एकःसन्ेतित्त्रयम् ;्

तदेतदमृतृं सत्यिै छन्मि्;् प्रणर्ो वण अमृतृम्,् िणमरूपे सत्यम्,् तणभ्यणमयं प्रणश्र्छन्ः॥३ ॥

॥इततप्रिमणध्यणयस्य षष्ठं ब्रणह्मर्म् ्॥

॥इततप्रिमोऽध्यणयः ॥

3. Now of theseactions.Thisbodyistheuktha,thecauseofthese (actions), becausefromitallactionsspringforth.Itistheirsama, commonness,foritiscommontoallactions.ItistheirBrahman, for it supportsouractions.Despitetheirbeingthree,theyareone, this body.Againdespiteitsbeingone,thebodyisthistriad.That immortalisveiledbythesatya.Verily,thepranaisimmortal. Namesandformsaresatya.Thispranaisveiledbythosetwo (names andforms).

Similartothenameandformisthecaseofaction.Thisbodywhich is themediumfortheperformanceofdifferentactions,istheir origin,foritstimulatesallactions.Sinceallactionscanbe accomplishedonlythroughthebody,itistheircommonfactor.Just as theeyeunderliesallforms,thebodyunderliesallactions.Itwill be propertosaythatthisbodyisonlytoaccomplishcertainactions whichitisdestinedfor.Itismeanttoexperiencetheactions. Hence,itis their Brahman - thesupporter andsustainer.

Thoughweknowthemasthreedifferententities,asname,form and action,yettheyaresaidtobebodyalone,becauseallbodies have inthemthisthreefoldness.Thephysicalandearthlyexistence can bedividedintotheseparts.Thisistheidea.

Again, this body which is an aggregate of all senses, forms, attributes, elements, etc., is these three alone, viz., name, form and action.

That immortal prana of whom we have already explained in the last section, is veiled, as it were, by the gross body which is represented here by the word satya. satya is name and form. The idea is that name and form have limited, as it were, the cosmic prana in the individual body. Just as in the cosmos, the cosmic mental body of hiranyagarbha is covered or enwrapped, as it were, by the physical body of virat, in the same way, the individualised vital force in each body is veiled, as it were, by the physical body. Because of its or functions therein through the several organs, it is distinguished by different names and forms. In this way, the entire cosmic life is individualised by these two, the name and form.

Summary

The import of this brahmana in short, is that this world is constituted of name, form and action having respectively sound, eye and body as the uktha (cause), sama (equalising force) and Brahman (the support). All names are permutations and combinations of speech. The expressed speech is the grossest form called vaikhari, its subtler forms being madhyama, pasyanti and para which are in the deeper layers of consciousness. para which may be compared to the amatra or ardhamatra of the omkara, is the transcendental form of speech or sound in general and it is the cause. As it is common in all languages, in all sounds and in all names, it is the equalising force. As it supports all names it is said to be Brahman. Similarly, for all particular forms, the eye or the general form is the cause, the equalising force and support. This general form contains all particular forms. It is like a block of granite containing all the different statues in it, for any statue can be carved out of that one piece of granite. This world is one of the particular forms carved out of the general form. The general form being present in all particular forms, it is the equalising force. Being the support for all

particular forms it is also Brahman. So is the case of the body with reference to actions. It is the cause, the equalising force and support for all kinds of activity of all people. The cosmic body of the virat is the reservoir from which all particular forms of action are drawn out. He is the equalising factor, for he is the cosmic prana the main source of all activity. He is also Brahman, the conditioned Brahman, as He is the support of the whole universe, from whom the universe has come out, in whom it exists, and into whom it dissolves. The cosmos which is one only, appears as the three, - name, form and action. The subtle is hidden by the gross. All names, all forms and all actions are contained in this universal cosmic Being. The general is veiled by the particular. The supreme is covered by the world. Therefore, one sees the name and form and not the Being. It is like one seeing the waves, foam and bubbles on the surface of the ocean missing the vision of the great majestic ocean that lies beneath the surface. The Upanishad indirectly exhorts the aspirants to detach themselves from the sense-objects of this transient, phenomenal, perishable, unreal world of names, forms and actions and attach themselves to the eternal, never-changing, immortal Brahman, their own innermost Atman.

Thus Ends the Sixth Section Entitled

Uktha-Brahmana in the First Chapter

HERE ENDS THE FIRST CHAPTER

CHAPTER II

SECTION I

AJATASATRU-BRAHMANA

In the foregoing chapter, the subject matter relating to the realm of ignorance has been explained and an attempt has been made to differentiate knowledge from ignorance.

What is ignorance? It is to hold that the Supreme Self is relative and is bound by the factors of time, space and causation, that it is born as individual beings, that it experiences pain and pleasure and the like through the body and mind, and that it perishes in the end. All this is in the realm of ignorance, whereas knowledge is the realisation of the unity underlying all this diversity of the world, through which one attains tranquil union with the Soul, the transcendental principle that is the essence of every being. This principle which is known by the term 'Brahman' with reference to the world, and the 'Atman' with reference to the individual, is the subject matter of knowledge.

The story introduced here to inculcate the knowledge of Brahman takes the form of a conversation between Gargya also called Balaki and Ajatasatru. Gargya (the son of Balaka), a very learned brahmana, hailing from the gargya family, who is said to have dwelt among the usinaras, satvans, matsyas, kurus, panchalas, kasis and videhas, and has obtained skill in eloquent speech, goes to Ajatasatru, the then king of Kasi, to teach him about Brahman. He approaches the king and puts before him, the prima facie view about Brahman in twelve definitions all of which relate to the conditioned Brahman, whereas the latter, king Ajatasatru, does not agree to his imperfect conception and presentation of the Reality, and gives his conclusive view at the end. Both of them proceed with a progressive definition and determination of the nature of Reality, through a discussion of the phenomena of waking, dreaming and deep sleep states, till at last the conversation ends with the final truth declared by the king that Brahman is his Self and the Self of all. Thus the discussion in the form of a conversation

becomes highly illuminating and interesting, and presents the abstruse subject in a manner which is easily comprehensible. This dialogue appears in the Kaushitaki Upanishad also, with a few variations.

ॐ । दृप्तबणलणककहणिूणचणिो गणनय णआसस होवणचणजणतित्रुं ंकणश्यम्ब्रह्म

ते ब्रवणरीतत स होवणचणजणतित्रुः सहस्रमेतस्यणं वणथचदद्मजिको़जिक

इतत वै जिण र्णवन्तीतत ॥१ ॥

1. So goes thenarrative(onceuponatime)therewasan eloquent speaker, proudBalakibyname,belongingtogargyagotra. He, it is said, (once)spoketoAjatasatru,thekingofKasi:"(Your Majesty) I will speaktoyouregardingBrahman".Ajatasatru(having heard this) said:"ForsuchastatementIofferyouathousand (cows); (why then)peoplerun(saying)'Janaka','Janaka'."

The storygoesthat,onceuponatime,therewasan eloquent speakerwhowasproudofhisvasterudition.Hehailedfrom gargya family.HewasknownbythenameofBalaki,afterhis father's name,Balaka.Itissaid,oncehewenttothekingofKasi, by name Ajatasatru,andofferedtoteachhimaboutBrahman.Hearing his intention,Ajatasatrusaid:"Forsuchamerepromise,whether or not you beabletoexplainBrahman,Iofferyouathousand cows. Why peopleruntoJanaka,(averylearnedandliberalking of those days) sayingthatJanakaisgenerous,andheisverymuch fond of hearing aboutthesupremeBrahman.Iliberallyoffer you a thousand cowsforyourmereproposaltoteachmeabout that supreme TruthandIalsoagreetolistentoyourexplanation".

सहोवणच गणनयःण, य एवणसणवणददत्ये पुरुषएतमेवणहं ब्रह्मोपणस इततस ;

होवणचणजणतित्रुः मण मैतैग्स्मन्संवंददष्ठण , अततष्ठणः सवेषणं भूतूणिणं मूरू्णण

रणजेतत वण अहमेतमुपुणस इतत; स य एतमेवमुपुणस्तेऽततष्ठणः सवेषणं भूतूणिणं

मूरू्ण णरणजण भवतत ॥२ ॥

2. That Gargya spoke:"(Your Majesty), verily that being who is in the sun, him alone,Ihold (worship) as Brahman." (To this) he,

Ajatasatru replied: "(Please) do not talk of him. I hold him only as pre-eminent, as the head of all beings and as resplendent; he who meditates on him thus, becomes pre-eminent, the head of all beings and resplendent.

That Gargya who was proud and eloquent, said to the king that he held that being who is in the sun, in the eye and in the heart in the form of the ego, the experiencer and agent, as Brahman, and that therefore he (the king) also should meditate upon that being as Brahman. When addressed thus, Ajatasatru stopped him by saying that he (Gargya) should not talk of that Person who is in the sun and elsewhere, because it was only a definition of conditioned Brahman, the experiencer and agent in this body, whom he (Ajatasatru) already knew very well.

Gargya might have a doubt that Ajatasatru only knew that Brahman explained by the former, but did not know His particular attributes and the results of meditation on them. In order to remove this doubt, the king narrated the attributes of that Brahman he meditated upon: 'I hold that Brahman as pre-eminent, all-surpassing, as the head holding sway over all beings, and as resplendent.' The king also meditated upon the sun, but not like Gargya. To Gargya, the sun was a conditioned form of Brahman. There is the unconditioned Reality behind the conditioned form of the sun, which is the Atman-Brahman. It is on this latter the king meditated. And about the results, following the meditation, the king said that he who meditates upon Him thus, becomes pre-eminent, the head of all beings and is endowed with resplendence. This result is in accordance with the sruti passage: 'One becomes exactly as one meditates upon Him'. Whoever meditates upon him as pre-eminent becomes pre-eminent; as head of all beings, becomes the head of all beings; and as resplendent, becomes resplendent.

The definition about the Person in the sun as Brahman, presented by Gargya was not completely accepted by Ajatasatru because it is partial and does not encompass the whole which Brahman is.

Gargya now gives eleven other definitions in the following mantras from no. 3 to 13.

स होवणच गणनय;ण्म एवणसौ चन्द्रे पुरुष एतमेवणहं ब्रह्मोपणस इतत्स होवणचणजणतिन्नु;मण मैतग्स्मन्संवंददष्ठण:बृहन्पणण्डरवणसण:सोमोरणजेततवण अहमेतमुपणस इतत; स य एतमेवमुपुणस्तेऽहरहहण सुतुः प्रसुतो भवतत, णिस्यणन्क्रीयते ॥ ३ ॥

3. That Gargyasaid:(YourMajesty)thatBeingwhoisinthemoon, verily HimIworshipandmeditateasBrahman.(Tothat)he, Ajatasatru,replied:"Donottalkofhim.VerilyImeditateonhimas the great,asthewhite-robedone,asthesomacreeperandas resplendent.Forhimwhomeditatesonhimthus,(thesoma)is produced in abundance every day, his food does not get exhausted."

Having hadasetbackinthediscussionaboutBrahman,Gargya said that hehadpractisedupasanaonthatbeingwhoisinthe moon andalsointheindividualmindasthedoerandthe experiencer,asBrahman.

AjatasatrucontradictedthisviewofGargyaonthesimpleground that it wasanimperfectandprimafacieconceptionofthesupreme Being. Because,thestatementmeantthatBrahmanisthe experienceroftheresultsofactionandtheagentofallkarmasin the bodyandelsewhere.ThustheBrahmanconceivedofby Gargya was not the

Gargya, however, and Ajatasatruhimselfwaswellawareofthiskindofdefinitionabout the conditionedBrahman.Healsoknewallabouttheattributes which helponetomeditateuponthatBrahmanandtoacquirethe correspondingresultstherefrom.Insteadofthemoonandthe Person inthemoonidentifiedwiththemind,thekingwas meditating onthecosmic prana behindthemind andthemoon.

What areHisattributesandwhatarethecorrespondingresults arising therefrom?Heisgreatinsizebecausetheconditioned Brahmanorhiranyagarbhaisthegreatestamongstthemanifested

beings, as He is the first universal being from which these innumerable worlds have come out. He is described as dressed in white garment, symbolising purity. For, the moon which is identified with the vital force has got a watery body and water is also a symbol for purity. He is soma, the moon, as well as a drink-yielding creeper called by the name of soma that is an auxiliary in the sacrifices. He is resplendent and radiant as the moon is. These are the attributes of the Person who is in the moon. The results by meditating upon them, are production and reproduction of soma, the auxiliary in sacrifices, and also of food for all beings. 'The moon indeed is food' has been already said in mantra I-iv-6. The moon is considered to be the deity producing food and the soul of all food. His food becomes inexhaustible, who meditates upon him as above.

स होवणचगणनयणय एवणसौ ववद्युततपुरुषएतमेवणहं ब्रह्मोपणस इततस

; ;

होवणचणजणतित्रुःमण मैतग्स्मन्संवंददष्ठणतेज़स्वीतत वण अहमेतमुपुणस इतत ;

स य एतमेवमुपुणस्ते तेजस्वी ह भवततेजग्स्वी हणस्य प्रजण भवतत ॥४

॥

4.That Gargya spoke: "(Your Majesty), indeed that being who is in thelightning, I meditate as Brahman." (To that) Ajatasatru replied: "Donot talk of him. I meditate on him as brilliant. He who meditates onhim thus, becomes brilliant. Brilliant indeed his progeny becomes."

Once again defeated by Ajatasatru, the learned Gargya shifts his definition to the person in the lightning and declares him to be Brahman of his meditation. Ajatasatru, in turn, stops him and reveals his superior knowledge of all attributes of the person in the lightning and also the result issuing by meditating upon them. This meditation of Gargya is defective inasmuch as it is limited. Lightning is only one form of luminosity drawn from that great reservoir of resplendence, the supreme Light of all lights. Lightning is sometimes compared to the flash of illumination of Brahman-Knowledge, as both destroy darkness, the one the darkness of the

night, and the other, the darkness of nescience. That Person who is in lightning as well as in the skin and heart, is to be meditated upon as the Brilliant One, for brilliance due to power is His attribute.

Whosoever meditates upon this attribute of power and brilliance becomes identified with it and his progeny also attains the same result, viz., power and brilliance.

सहोवणच गणनयण्य एवणयमणकाणि ॅपुरुष एतमेवणहंब्रह्मोपणसइततस ;

होवणचणजणतित्रु:मण मैतैग्स्मन्संवंददष्ठणपूर्मण्प्रवतीततवणअहमेतमुपुणस

इतत्स य एतमेवमुपुणस्तेपूयतेणप्रजयण पिुमुभःणिस्यणस्मणल्लोकणत्प्रजोद्-

वततेण

5.That Gargya spoke: "(Your Majesty), indeed that being who is in thesky, him alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. Verily, I meditate on him as full and immovable. He who meditates thus, is filled with cattle and progeny (and) his progeny does not become extinct from this world."

Now the learned brahmana proclaims the Person in the ether as Brahman. By the Person in the ether, he means Brahman identified with the element ether, the subtlest among the five elements, as well as the ether within the heart of an individual, i.e., the space outside and the space within a person, and also the heart. A similar instruction is given in the Chhandogya Upanishad also (III-xii-7).

But, this definition of Brahman was already known to the wise king who also knew its two attributes, viz., fullness and immovability, and the results that accrue from the meditation, viz., abundance of cattle and progeny and their continuity without break. Both the ether in the atmosphere and that in the heart are limited, being the manifestation of the Supreme which is also referred to as 'ether' in the scriptures. The meditation should be on the latter, the Supreme.

स होवणच गणनयःण य एवणयं वणयौ पुरुष एतमेवणहं ब्रह्मोपणस इतत ; स होवणचणजणतित्रु,ु मण मैतैग्स्मन्संवंददष्ठणः इन्द्रो वैकुण्ठोऽपरणग्जतण सैततवण

अहमेतमुपणस इतत,स य एतमेवमुपुणस्ते ग्जष्ठुहणपणरणग्जष्ठुभवणत्यन्य-
तस्त्यजणयी ॥६॥

6. That Gargyasaid:"(YourMajesty),indeed that being who is in the air, I meditateonhimaloneasBrahman." (To that) Ajatasatru replied: "Do nottalkofhim.Verily,Imeditate on him as indra, as irresistible, andasunconquerablearmy (of maruts). He, who meditates on himthus,becomesaconqueror, unconquerable and conqueror of enemies."

Then, about thebeingintheairorwindwho is prana, the vital force in the individualbodyandtheheart,theeloquent brahmana gives instructions formeditationasBrahman.

Ajatasatru alreadyknewHimashaving such attributes of sovereignty, irresistibilityandinvincibilityas the air-gods, the forty-nine maruts, whoarelikeaninvinciblearmy. He also knew the results of meditatinguponthesethreeattributes, as the attainment by the meditator,ofsovereignty,irresistibility and invincibility over one's enemies.Herealso,theking'sinstruction is to meditate on the universal prana,thecosmicEnergy, and not on its limited manifestation inthebodyandtheheart.

स होवणच गणनयःण य एवणयमनौ पुरुष एतमेवणहं ब्रह्मोपणस इतत स

;

होवणचणजणतित्रुः, मण मैतग्स्मन्संवंददष्ठण, ववषणसदहररतत वण अहमेतमुपुणस इतत; स य एतमेवमुपणस्ते ववषणसदहहण भवतत, ववषणसदहहणस्णय प्रजण भवतत ॥७

॥

7.That Gargya spoke: "(Your Majesty) indeed, that beingwho is inthe fire, him alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. Verily I meditate on him as tolerant. He who meditates on him thus, becomes tolerant. Verily his progeny becomes tolerant."

The person in the fire whom Gargya mentions is also in the organ of speech and the heart. He is limited and conditioned, and hence the king did not accept that too.

Tolerance is attributed to him, because fire consumes anything which is thrown into it by accepting it. It tolerates, as it were, everything given to it and never rejects anything. This unlimited tolerance is the characteristic of the supreme Subject in which all objects get themselves merged. He who meditates thus does not find anything intolerable in the world, and he has therefore no need to resist or oppose or refuse. All criticism and cavil cease in his case. His progeny also inherits this benefit of his meditation.

स होवणच गणनयःण य एवणयमप्सु ुपुरुष एतमेवणहं ब्रह्मोपणस इतत; स होवणचणजणतित्रु;मण मैतग्स्मन्संवददष्ठणप्र,ततरूपइततवणअहमेतमुपणसइतत ; स य एतमेवमुपुणस्ते प्रततरूपं हैविैमुपुगच्छतत, िणप्रततरूपम् ्औ प्रततरूपोऽस्मणज्जणयते ॥८ ॥

8. That Gargya spoke. "(Your Majesty), verily, that being, who is in water, him I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk about him, I meditate on him verily as agreement (which is in accordance with and not contrary to the srutis and smritis). He, who meditates on him thus, only agreeable things go to him, never which is not agreeable. Also from him agreeable is born."

That being who is in water, in the semen of an individual and in the heart, is the person about whom Gargya speaks, i.e., the conditioned Brahman, not the Supreme One. The king, here also, suggests the highest form of meditation on the universal characteristics of agreeableness, for water is liked by everyone, as it is an unavoidable necessity to continue life.

स होवणच गणनयःण य एवणयमणदि ेपुरुष एतमेवणहं ब्रह्मोपणस इतत; स होवणचणजणतित्रु; मण मैतैग्स्मन्संवंददष्ठणरो,थचष्ट्रुररतत वण अहमेतमुपुणस इतत ; स य एतमेवमुपुणस्ते रोथचष्ट्रुहण भवतत रोथचष्ट्रुहणस्णय प्रजण भवतत, ओै यैः सग्न्गिच्छतत सवणस्णतणिततरोचते ॥ ९ ॥

9. That Gargya spoke: "(Your Majesty), indeed that Person, who is in the mirror, him alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. I meditate on him only as resplendent. He who meditates on him thus becomes resplendent. His progeny becomes resplendent; also with whosoever he meets, he surpasses all of them in resplendence."

That being who is in the mirror, also in all shining objects, and in the intellect, is not the supreme Brahman, because he is characterised by resplendence which is his attribute. Moreover, he becomes the experiencer and the agent, through corresponding objects and the intellect. It is a matter of common experience that every one enjoys at the reflection of his face in the mirror and never gets tired of seeing it. This simple fact is made use of by the Upanishad for meditation. It is sometimes called darpana yoga, yoga of the mirror. Because one likes one's own face, concentration becomes easy. If this is meant by Gargya, the king says that what is to be meditated is not the form in the mirror, nor the reflecting surface of the mirror, but the Principle behind both and which is different from both. In other words, it is the ultimate cause and not any effect that should be the object of meditation, which is the 'effulgence' behind the mirror, the reflection and the intellect. The result of meditation is similar. He becomes shining and effulgent. His progeny also becomes shining. Everyone will see oneself in the meditator. Himself and his progeny will outshine everybody else.

स होवणच गणनयःण य एवणयं यन्तं पश्चणच्छब्दोऽूदित्येतमेवणहं ब्रह्मोपणस इतत; स होवणचणजणतित्रु:, मण मैतैग्स्मन्संवददष्ठण, असुरुरतत वण अहमेतमुपुणस इतत; स य एतमेवमुपणस्ते सवं ंहैवणग्स्मिँल्लोक आयुरेतत ीं पुरण कणलणत्प्रणरो जहणतत ॥ १० ॥

10. That Gargya spoke: "(Your Majesty), verily, that sound which issues behind one who goes, that alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk about him. I meditate on him as life alone. He who meditates on him thus, indeed attains the

full span of life in this world. His life does not leave him before the (appointed) time."

Gargya next instructs meditation on the sound which issues from behind a man as he walks. This sound is heard when one walks alone at night, in a solitary place when there is no other sound. It would be like someone closely following. This sound is produced by the thud of one's own feet on the earth. The object of meditation here according to the king, is the vital force which is the ultimate cause of the sound, and not the sound itself as Gargya had understood. The vital force which sustains the life in an individual also is not the ultimate supreme Brahman. It is only a manifestation of Brahman. The result of meditation on the life force is long life without any cause for premature death.

सहोवणच गणनयःण य एवणयं ददकुपुरुष एतमेवणहंब्रह्मोपणस इततस ;

होवणचणजणतित्रु; मण मैतैग्स्मन्संवंददष्ठणः द्ववतीयोऽपिग इततवण

अहमेतमुपणस इतत; स य एतमेवमुपुणस्ते द्ववतीयवणि् ्ह भवतत,

णिस्मणद्गग्श्छद्यते ॥११॥

11. That Gargya spoke:"(Your Majesty), indeed that being who is in the quarters, himalone I meditate as Brahman." (Then) Ajatasatru replied: "Donot talk of him. Verily I meditate on him as twin gods inseparable.He who meditates on him thus becomes possessed of a second.His follower does not part from him."

Likewise, the person inthe quarters, the twin-gods- the asvins-who are the tutelary deitiesofthe quarters, in the ears, as well as in the heart of an individual,whom Gargya defines as Brahman to be meditated upon, is characterised as twins and inseparable. Here also, the meditation should be on the divinities and not on the name and form of the quarters. One should see the Real behind the unreal, the inseparable in the separables, the unchanging and the permanent in the ever-changing and the transient, which is the hidden principle behind the quarters, the ear and the mind. Meditation on this as Brahman brings in corresponding results. The

meditator will be attended upon by companions and will not be deserted by them. He will become inseparable from everything.

स होवणचगणनयःणयएवणयंछणयणमयःपुरुषएतमेवणहंब्रह्मोपणसइततस ;

होवणचणजणतिञ्चुभुणमैतग्स्मन्संवददष्ठणमृत्यूयुररततवणअहमेतमुपुणसइततस ;

य एतमेवमुपुणस्तेसवं ंहैवणग्स्मिँल्लोकआयुरेतितिंकणलणन्मृत्यु-रणगच्छतत

॥ १२॥

12. ThatGargya spoke: "(Your Majesty), indeed that being who is possessed of shadow, him alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. Verily, I meditate on him only as death. He, who meditates on him thus, indeed attains the full span of life in this world. Death approaches him not before the (appointed) time."

When refuted again and again by the wise king Ajatasatru, Gargya proceeds to define another phenomenon for meditation as Brahman. He suggests the person in the shadow, in ignorance and in the heart. It is said that meditation on the shadow of an object can move the original object. Externally, it is darkness and internally it is individual ignorance. His attribute is death. But the king sees something else in the meditation. The shadow is unreal, while the original is real. So is this universe which is a shadow, a phenomenon while Brahman is Noumenon. All appearance is death and the shadow is a symbol of death, for by seeing the shadow of the world one loses sight of one's own Self which is the worst death. The result of this meditation is the same as that of meditation in the mantra 10 above, viz., completion of the full term of life, with the additional result that he will be free from suffering due to disease and the like.

स होवणचगणनयःण य एवणयमणत्मति पुरुषएतमेवणहं ब्रह्मोपणस इततस ;

होवणचणजणतिञ्चुभुण मैतैग्स्मन्संवंददष्ठणआ्त्मन्वीतत वण अहमेतमुपणस इतत ;

स य एतमेवमुपुणस्त आत्मन्वी ह भवततआत्मग्न्वी हणस्यप्रजण भवतत ;

स ह तूष्ष्रीमणस गणनयःण ॥१३॥

13. That Gargya spoke: "(YourMajesty),verilythatbeingwhoisin the self, him alone I meditateasBrahman."(Tothat)Ajatasatru replied: "Do not talk of him.Iindeedmeditateonhimasonewho is possessed of the self. Hewhomeditatesonhimthus,becomes possessed of the self. Hisprogenybecomespossessedofthe self." (Then) Gargya becamesilent.

Now, Gargya places his trumpcard.Hesayshemeditatesonthe selfhood of his personalityasBrahman.Thekingpointsoutthatit is not the real self, beingapartialmanifestation.Itisonlyan expression or a part of the real Self, the Self of hiranyagarbha. The meditationonthisrealSelfwillresultinthe possession of the Supreme,whichresultwillextendtohisprogeny also.

So far, Gargya has put forthhisprogressivedefinitionsregarding the conditioned Brahman. Whenthekingwhowasaknowerofthe supreme Brahman revealedthatallthesesofarsaidbyGargya, were known to him alreadyandthatnoneofthemisthecorrect and complete knowledge ofthesupremeBrahman,Gargyacould say no more for he has not realised the Absolute, the unconditioned Brahman. Soheremainedsilent.

स होवणचणजणतित्रुः एतणवन्नू३ इततएतणवद्रीततितेत्णवतणववददतं ंभवतीतत ;

स होवणचगणनयःण उप त्वण यणीतत॥१४॥

14. Ajatasatru asked: "Do you knowthismuchonly?"(Gargya replied): "I know this much only". (AgainAjatasatrusaid):"Bythis much (of knowledge, Brahman) is notcomprehended."(Then)said that Gargya: "Let me approach you(formoreknowledgeabout Brahman)."

Gargya was not an ignorant person.Hehadpractisedmeditation on the several progressive phases of Brahman, up to hiranyagarbha, the cosmic Being,thefirstmanifestationofthe Supreme. But, he has not knowntheAbsolutewhichtranscends all the manifested and the unmanifested.KingAjatasatruhad realised that unconditioned Brahman.Therefore,hecouldnot

accept all these lower forms of meditation suggested by Gargya. He had practised all of them and transcended them. Gargya who was proud of his knowledge, now realised his ignorance about the supreme Brahman and being aware of the tradition that the supreme knowledge could not be imparted unless one is a regular disciple, he offered himself to be the disciple of the king and prayed for instruction on the supreme, unconditioned Brahman.

स होवणचणजणतित्रु; प्रततलोमं ंचैतद्यद्ब्रणह्मर्: क्त्रत्रयमुपेुयणत्, ् ब्रह्म मे वक्ष्यतीतत, व्येव त्वण ज्ञपतयष्यणमीतत; तं पणर्णवणदणयोत्तस्ी, तौ ह पुरुषं सुपुतमणजनमतु: तमेतिणमणमभरणमन्त्रयणंचक्रे,बृहि् ् पणण्डरवणस: सोम रणजग्न्तित; स ोत्तस्ी, तं पणणरि्णऽऽपेषं बोर्यणंचकणर, स होत्तस्ी ॥१५ ॥

15. (Then) Ajatasatru said: "This is quite contrary to the custom in vogue, that a brahmana should approach a kshatriya (thinking) he will tell me about Brahman. (However) I will instruct you (about Brahman)". (Then Ajatasatru) got up, taking him by the hands, both came to a man who was sleeping. (He) called him by these names: "O great One, O clad in white garments, O radiant one, O Soma". He did not rise. (Then) he pushed him by the hand and roused. He got up.

Gargya who knew only the conditioned Brahman, approached Ajatasatru, as a suppliant pupil and prayed for the supreme instruction about that phase of Brahman which he was unaware of, and by knowing which the unconditioned Brahman could be known.

Though it was against the then prevailing custom, that kshatriya teacher should impart knowledge to a brahmana disciple, at the humble and sincere request of Gargya, the learned Ajatasatru agreed to instruct him on the supreme Brahman, the unconditioned One, presumably thinking that he could give the knowledge as a gift to the brahmana, which is allowed by the scriptures.

Then Ajatasatru took Gargya who had not yet recovered from the shock of his defeat, by his hands, and got up from his seat. Both

of them went to a man who was fast asleep and the king addressed the sleeping man thus: "O great one, O thou in white garment, O Soma, O radiant One!" But the person did not wake up from his sleep, in spite of being loudly addressed thus. Then the king woke him up by pushing him with his hand.

स होवणचणजणतित्रु; यत्रैषै एतत्सुप्तोऽभूद्यय एष ववज्ञणिमयः पुरुषः, क्वैष

तदणभूत्, ुकुत एतदणगणददतत; तदु ुह ि मिै गणनयःण ॥१६॥

16. Ajatasatru said: "When this person was in deep sleep then where was this person who identified himself with the intellect; whence thus it came back?" This Gargya knew not.

After waking up the sleeping man, the king put two questions to Gargya: (i) where was the consciousness of this man while he was asleep? and (ii) from where did this consciousness come back when he woke up?

Gargya did not know, and therefore could not give the answer.

Seeing that Gargya could not answer the questions, Ajatasatru instructed him further. Gargya who posed himself as a knower of Brahman had now become a disciple to the king who, though a real knower of the supreme Truth, was so humble that at first he allowed Gargya to teach him, himself remaining as the student.

स होवणचणजणतित्रु; यत्रैषै एतत्सुप्तोऽभूद्यय एष ववज्ञणिमयः पुरुषः, तदेषणं

प्रणर्णिणं ववज्ञर्णिी ववज्ञणिमणदणय य एषोऽन्तर्हृदणय आकणिस्तग्स्मञ्छेते; तणति

यदण गृह्णर्णात्यि हैतत्पुरुषः स्ववपतत िणम, तद्गृहीत एव प्रणर्ो भवतत, गृहीतण

वणक्, गृहीतं चकुः गृहीतं श्रोत्रम्, ् गृहीतं मिः ॥ १७ ॥

17. That Ajatasatru said: When this person was asleep then this person consisting of consciousness (as it were), withdrawing the consciousness of these sense-organs by its consciousness, lies in that space within the heart. When (he) withdraws them, then that person is said to be asleep (merged in his own Self). Then verily the organ of smell is withdrawn, the organ of speech is withdrawn,

the eye is withdrawn, the ear is withdrawn, (and) the mind is withdrawn.

As Gargya could not answer the two questions, the king himself gave the answer. The ultimate unity is in the Self who is creative, pervasive, supreme and universal. When the man was asleep, the consciousness in him together with the function of all the sense-organs, was resting in that place which is referred to as the space in the heart. This space within the heart is the place wherein resides the Consciousness during the time of deep sleep and wherefrom it operates through the sense-organs in the form of individual awareness, when one wakes up.

The space in the heart where the Consciousness dwells, as it were, is the unitary background for all sense-activities. The word vijnanamaya means that which is perceived through, by, and in the individual intellect and which perceives through the intellect. The heart is identical with Brahman. The word hridayam is derived from hridi-ayam (He here in the heart). The different channels of consciousness spring forth from the centre of the heart, and herein they are brought together when the consciousness withdraws its different and manifold operations. It is like the spokes fastened to the hub of a wheel and fixed with the felly. It is like an eternal effulgent lamp from which unending rays arise and extend above, below and in all directions in manifold forms. From this centre of the heart, the rays of consciousness go forth through innumerable channels and manifest themselves through the sense-organs as sense knowledge and objectify themselves in all names, forms and actions.

"Verily, He is the great, unborn, birthless Soul who is this (person) consisting of knowledge among the senses. In the space within the heart, lies the Ruler of all, the Lord of all, the King of all" (IV-iv-22). Moreover, this consciousness which is in an individual is really cosmic and infinite by nature. Although sometimes it is said that the individual consciousness has its cosmic counterpart in the universal consciousness, both are identical. If, however, one should doubt about their identity, the Seer of the Upanishad

declares: If those who doubt about this truth ask him who knows this identity, there which should be searched out, and which should be understood as existing in this abode, the small lotus-like city of Brahman, the small space within that, the knower of the Truth should reply: 'As far as this world-space extends, so far, verily extends the space within the heart. Within it, indeed, are contained both heaven and earth, both fire and wind, both sun and moon, lightning and the stars; both what one possesses here and what one does not possess; in short everything here is contained within it' (Chh. Up. VIII-i-2 & 3). This space within the heart is same as the space which is all-pervading' (Chh. Up. III-xii-7). The creativity, pervasiveness, supremacy and universality of the supreme is in the Self which is the ultimate Reality.

When this consciousness withdraws the sense-perceptions, i.e., the functions of the senses, then the person falls asleep. The sense-consciousness is then unified with the self-consciousness and there is a mass of Bliss which the individual consciousness may be said to experience as it were. Eventually, the organ of speech, eye, ear, mind and the rest are withdrawn to their source. So, the answer to the first question is that during deep sleep, the individual consciousness of the sleeping man was unified with its source, the universal consciousness, which is identical with the homogeneous supreme Consciousness.

The answer to the second question is that the individual consciousness came back from the supreme Consciousness which is its ultimate source and where it stayed while the man was asleep.

Gargya knew only the cosmic prana, hiranyagarbha, the conditioned Brahman. Even this is beyond the ordinary human intellect, for this individual intellect has to be transcended to grasp what the Cosmic intellect is, which is the same as the cosmic prana. One must transcend hiranyagarbha - the universal counterpart also to reach the Absolute which transcends everything here in all the three planes, - the physical, the subtle and also the causal, both in the individual and universal aspects.

In deep sleep as every one knows, the individuality ceases. The scriptures and the sages tell us that along with the individuality, its other aspect, the universality, also ceases to be. It is a very reasonable and logical conclusion, for individuality and universality are mutually interdependent. Without the one the other cannot exist, and with the birth of either, the other would also come into existence. In deep sleep the Atman draws forth into itself all the five kosas in the individual, and together with them the whole universe also goes into the Atman. So, the Atman is said to rest in the Atman in its pristine purity, without communion with anything else, for nothing else exists. Therefore the scriptures often cite the state of deep sleep of which everyone has daily direct experience, as most approximate to the Absolute, to be reflected upon in the waking state.

It will be said later on in this Upanishad (IV-iii-19), that this space within the heart is like the nest of an eagle, where the eagle, after having flown around, becomes weary, folds its wings and hastens down to its nest for perfect rest. Even so, the individual self being tired of its experiences in the waking and dreaming states, hastens to the heart where it falls asleep leaving off all desires and dreams. This Upanishad in the subsequent mantras, from 20 to 30 of that section (IV-iii) gives an elaborate account of the state of dreamless deep sleep.

Having said about the withdrawal of sense-activities in deep sleep state and their unification in the ether of the heart, the central Consciousness in an individual, Ajatasatru proceeds to enumerate the individual experiences in the state of dream.

स यत्रैतैत्स्वप्ययणचरतत ते ेहणस्यलोकणः तदुतुेवमहणरणजो भवततउतेव

,

महणब्रणह्मर्:, उतेवोच्चणवचं तिगच्छतत; स यिण महणरणजोजणिपदणि् ृगृह्णीत्वण स्वे जिपदे यिणकणमं ंपररवतेत, एवमेवैष एतत्प्रणर्णि् ृगृह्णीत्वण स्वे िरीरे यिणकणमं पररवततेण ॥१८॥

18. When he moves in the dream state, these are his worlds; then he becomes, as it were, a great king or a great brahmana, or attains high and low states, as it were. Just as a great king, taking his citizens (with him) moves about in his city as he pleases, even so, this one, having withdrawn the sense-organs, moves about in his own body as he pleases.

When this man in sleep moves in the dream-state, he takes along with him the subtle impression of the material of this world. These are his mental creations, and not those his gross senses actually perceived in the waking state. The nature of the dream consciousness is closely connected with that experienced in the waking state. It thus forms the material, as it were, on which the soul acts. The whole process of dreaming is a review of what has been experienced in the waking state (Vide Pra. Up. IV-5). He projects from himself, by his own power, the various objects. He objectifies himself in his own sphere through his self-contained power.

Some may say that it is the same as his waking state, for whatever object he perceives when awake, the same alone he sees in the dream also. But this is not so, because there, in dream, the person is self-illumined. Whatever he perceives there in dream, none of them he brings with him from the waking state.

During dream-state, the consciousness moves, as it were, wherever it pleases, and projects from it whatever it desires. He becomes as though a great king, or a learned brahmana, or something else. He attains high and low states, as it were. Where there are no chariots, horses and roads, he projects them from himself (IV-iii-10). Whatever object has been seen, heard, experienced in the waking state, he, as though, sees, hears and experiences again in the dream state. Also, what has been seen and not seen, what has been heard and not heard, what has been experienced and not experienced, the real and the unreal, in short he sees all, he sees everything, himself being the all-says the Prasna Upanishad mantra cited above.

Just as a great king, explains Ajatasatru to Gargya, collects all his citizens, and with them moves about in his city and not outside, even so, this Self in the individual, withdraws the sense-organs from their objects experienced in the waking state, and moves about with the vital forces inside this body and not outside, as subjective consciousness, and enjoys pleasure and pain.

Scriptures like the karika of the Mandukya Upanishad, have established beyond any doubt, through logical reasoning, that there is really no difference between the waking and dreaming states, for in both there are the two factors, the non-apprehension of the Reality and the misapprehension of this world phenomena. A sage alone can fully grasp this truth as he has awakened from both the dream states and is in full apprehension of the Reality. This mind which is a mysterious something, which cannot stand the test of philosophical enquiry, is the cause of both the waking and dream states. That it is so for the ordinary dream state, is admitted by all. But when it is extended to the waking state also, the ordinary mind finds it difficult to agree. The scriptures say that this mind is like a mirror which shines not by itself but through borrowed light. When a mirror reflects the light of the midday sun, the mirror itself is not seen, for it assumes the very form of the light and shines as though it is sun itself, veiling its original dark, inert nature. Even so, the mind, due to its proximity to the Self, reflects the consciousness of the Self, and thereby, it appears as though it is conscious. So, ordinarily the mind is mistaken for the subject, while the fact is that it is an object like other objects.

अियदण सुषुप्तो भवततयदण ि कस्यचिवेददहतण िणमि,णड्यो

द्वणसप्ततः सहस्रणणर् र्हदयणत्पुरीततममभप्रततष्ठन्तेतणमभ्ः्रेप्रत्यवसृपूय

पुरीततत िेते; स यिण कुमणरो वण महणरणजो वण महणब्रणह्मर्ो

वणततघ्र्ीमिणिन्दस्य गत्वण ियीतए,वमेवैष एतच्छेते ॥१९॥

19. Again, when (this person) in fast asleep, when (he) knows nothing whatsoever (then) returning in the body with the seventy-two thousand nerves by name hita which proceed from the heart

to all parts of the body, he sleeps. Just as a baby or a great king or a great brahmana having reached the summit of the bliss may sleep, even so, this (Self) thus sleeps.

When this person goes to deep sleep from the state of dream, he is profoundly calm, composed and serene and knows neither the waking nor dream world, has neither the objective nor the subjective perception. The Self becomes conscious of itself. There is no longer any gulf between subject and object. Normal consciousness of the Subject as I and the object as the world, is superseded for the time being, by the unitary consciousness of the Self. It is said that he has crept through those seventy-two thousand nerves named hita which proceed forth from the heart to every part of the body, and has rested in the heart.

These channels of the heart are filled with the finest essence, says the Chhandogya Upanishad (VIII-vi-1). The Kaushitaki Upanishad also states that from the heart these nerve channels spread forth to the pericardium, they are as minute as a hair sub-divided a thousandfold, they consist of minute essence, reddish brown, white, black, yellow and red and in these, one remains while asleep seeing no dream whatsoever (IV-19).

A more clear expression of this mystic phenomena is given in the Pra. Up. III-6. It states that in the heart, truly, is the Self; here there are those one hundred and one nerve currents, to each one of which belong a hundred smaller ones, and to each of these branches belong seventy-two thousand still subtler ones. Thus there are 727,210,201 nerve currents in the human body. The Chhandogya Upanishad mantra VIII-vi-6 also makes mention of these subtle nerve channels.

These subtle nerves, which branch off from the ether of the heart and spread throughout the body, keep the consciousness moving in all directions during the waking state. When the consciousness returns to the heart, the sense-intelligence is withdrawn, sense-experience is absorbed, these nerves contract, and finally the person falls asleep.

Sense-intelligence prompts the organs to work in various directions. In the waking state, it objectifies with the aid of sense- organs, moving along these nerve-channels to all parts of the microcosm, as well as the macrocosm. The individual Self pervades it with a reflection of its own consciousness. That is the state when the person keeps awake. And when the sense- intelligence contracts and unification with the consciousness takes place, the individual also contracts. That is the state when the person sleeps without dreaming. Where these seventy-two thousand nerves are brought together in the pericardium, like the spokes in the hub of a wheel, therein the person rests and is said to be in deep sleep.

All sense-functions become unified in the heart during sleep, and proceed therefrom when consciousness flows through these nerves in the waking state. It is like the rays of the setting sun becoming unified in the orb and going forth again when it rises. Everything becomes one in the heart which is the highest God. In this condition, just as a passionate man in the rapture of embrace by his dear wife, does not have any consciousness of the outer world, or his inner world of thoughts, even so, the individual spirit embraced by the Self, has no particular consciousness of the outer universe or the inner mental world. In that condition, the person does not hear, does not smell, does not see, does not taste, does not speak, does not take, does not enjoy, eject or move (Pra. Up. IV-2). At this juncture, he is said to be in the state of deep sleep. When he is overcome with sound sleep, then, here in this body, arises that happiness (Pra. Up. IV-6). A baby after being suckled by the mother lies on her lap and enjoys a degree of happiness. An emperor whose country is in peace, enjoys a similar degree of happiness. A learned and virtuous brahmana, due to his knowledge, also enjoys a degree of happiness. All these arise out of contentment and absence of desire. Even so, the individual Self remains in a state of Bliss in deep sleep, being in its own natural state, transcending the attributes of the waking and dreaming states. There is a fundamental change in the individual

consciousness in deep sleep. It is the unconditioned state similar to nirvikalpa-samadhi. The wise, in giving expression to the actual condition in deep sleep, seem to differ, due to the incapacity of language to express that state, which is beyond all thought and word. Being unconditioned, there is no particular consciousness. But it is not an unconscious state, as it would appear to the ignorant in the waking state. All expression and discussion are done only in the waking state or in the dreaming state. These two states are, for all empirical purposes, considered to be the result of nescience. And hence, anything said or expressed in these two states could be stamped with the seal of ignorance. Therefore, it is said that in deep sleep where there is no experience of duality and no particular consciousness, there is ignorance, for one does not 'know' then that he is experiencing the non-dual state of bliss. This is the view, of course, expressed while remaining under the influence of duality. But, when one knows that the absence of particular consciousness is due to the absence of duality and not due to the absence of consciousness, then one would leave off the former view and come to the conclusion that in deep sleep one is in the state of pure, unmoded Consciousness. And this conclusion would be followed at its heels by the next most surprising but saving knowledge that even in the waking and dreaming states, one is really in that same pure state of unmoded Consciousness. The experiences of the presence of duality in the waking and dream states and of the absence of duality in the deep sleep state are mere passing shadows over the infinite, indivisible sky of one's own Atman, and even these shadows are also the expressions of that supreme Brahman, the Absolute.

Thus, Ajatasatru enumerated to Gargya the different phases of consciousness-gross sense-consciousness in the waking state, subtle mental consciousness in the dream state, Self-consciousness in dreamless sleep state,- through which the supreme Soul seems to be active and non-active, even when there is really no multiplicity or duality.

Now, the king explains in a metaphorical language, the projection of the world from the supreme Consciousness, which though appears as manifold, is really the non-dual ultimate Absolute. It is the substratum for the manifold world which the individual experiences in the three states.

स यिोर्िणणमभस्तन्तिुोच्चरेत्यिणनि्ेकुद्रण ववस्फुमलङ्गण व्युच्चरग्न्त ,

एवमेवणस्मणदणत्मि:सवेप्रणर्ण:सवे लोकण: सवेदेवण: सवणणर्भूतूणति व्युच्चरग्न्त;

तस्योपतिषत् ॥ सत्यस्य सत्यममतत; प्रणर्ण वै सत्यम्, तेषणमेष

सत्यम् ॥२० ॥

॥इततद्ववतीयण्ध्यणयस्य प्रिमं ंब्रण्ह्मर्म् ॥

20. Just asaspidermaymoveaboutonitsweb,orsmallsparks come forthfromthefire,evensoallsense-organs,allworlds,all gods, all beingscomeforthfromthisAtman(andItmovesabout on it, as ifitwereaweb).Itssecretnameis'TheTruthoftruth'. The pranasaretruth.ThisistheirTruth.

This consciousnessmovesineveryindividual,inthesun,moon and starsandintheentirecosmos,asaspidermovesonitsweb made upofthethreadwhichithasemittedfromitsownbody.Just as herbsariseontheearth,andthehairsoftheheadandbody grow fromalivingperson,sotheentirephenomenaarisefromthis Self. TheSelfseemstobemanifestingandprojectingHimself throughthepersoninthesun,moon,windandothersenumerated by Gargya,whicharenotdifferentfromoneanother,asitmay appearbecauseofnames,formsandactions,themeansandthe end.

TheyareHisdiversefieldsofoperationandHeisthecommon,all-pervasiveandunitaryfactorinthem.Asthefireorthewind,though one,enterstheworldandassumesseparateformscorresponding to thelimitingadjunctswithwhichitcomesincontact,sothisone, innerSoulofallthings-ofthesun,moon,wind,etc.,-assumes differentformsaccordingtotheformofeachbeingwhichIt

projects. (Kath. Up. II-ii-9 and 10). "He warms as agni, He is the sun, He is the bountiful rain, He is indra, He is the wind, He is the earth, matter, the celestials, being and non-being, and He is Immortal" (Pra. Up. II-5). This universal Self should be recognised as one's own Self. Again, all selves, manifold as they seem to be, should be realised as one unitary, universal Self, immanent and yet transcendent.

The source of the entire world, of the human person, of the cosmic elements, of all forms of existence, of all activity of the organs of all beings, is this supreme Self who is the inner Self of the man whom the wise Ajatasatru roused up from sleep, and of all types of phenomena narrated by the learned brahmana, Gargya. To make it further clear, the mantra gives another analogy, viz., of fire and sparks. As small sparks come forth by thousands from a blazing fire and issue forth in all directions, even so the entire creation-sense-organs, all worlds, all gods, all beings - come forth from this supreme Self and into It they again merge. All these move about, as it were, in this vast creation like a spider in its own web.

After stating all about the individual Self in relation to the cosmic Self, the wise king declared the secret name of this Being so far discussed. It is Truth of truth. It is the Self of the individual and of the world. The individual Self is the same as the supreme Self. This unitary Self is immanent in all things of this world. It is their pervasive reality. The multi-projection of the universe is not something which is different from Him, but is his immanence. The individual Self of a person which projects forth itself through the venues of perception, and sports itself in its own creation, as the spider projects its web and moves in it, is in essence identical with the cosmic Self. The individual consciousness, which appears to sleep in the man, again appears to wake up when he is roused, has its source and substratum in the supreme Self who is immanent as well as transcendent. Therefore, that causeless-Cause is the Truth of this truth, because this relative truth whose attribute is immanence, has its source in the supreme Self, the

transcendental principle. This point will be elaborately dealt with in the forthcoming two sections.

No analogy can completely represent creation of this world phenomena by the Supreme Lord. The analogy of the spider and its web illustrates that the material of this world comes out of God and, therefore, the world is non-different and identical with God. The next analogy of fire and sparks proves that the created world is fundamentally of the same nature of God, even as sparks and fire are essentially of the same nature. Everything in creation is, therefore, non-different in essence from the Supreme. The empirical reality of this waking world, and the illusory reality of the dream world have the Absolute Reality at their bottom, but for which they could not have existence. While commenting on this mantra, Acharya Sankara has cited a very interesting and instructive parable to establish the identity of the individual self and the Supreme Self and to prove that no change or modification really takes place when the individual self appears to come out of the supreme Self, or when the world phenomena is projected from the Absolute. A certain prince who was somehow lost in childhood, was brought up by a hunter in the forest. He grew up into adolescence, all the while thinking that he was a hunter and following the hunter's profession. After the lapse of a number of years, someone who knew about the boy's royal birth, accidentally met him and informed him that he was the prince of the country. The boy immediately left his false notion of being a hunter, assumed his original royalty, went to his palace and assumed the sovereignty of the land. Did any change take place in the prince actually, while he was in the palace before he was lost, while he was in the forest leading the life of a hunter, and after he was crowned as a king subsequently? The prince was the prince all along. But the false notion that he was a hunter resulted in the temporary life of a forest hunter and the right knowledge of his real birth restored to him the kingship. Even so, this individual Self, nay the whole world, is really the Absolute, which knowledge somehow appears to be lost. This has resulted in the suffering of

transmigratory existence, and when the right knowledge of the real nature of oneself and this world is known from one's preceptor and the scriptures, the individual regains, as it were, its lost Self sovereignty, the Absolute Existence. Just as the prince was a prince even when in the forest, the individual and the world are really the Absolute, even when they appear as such. Everything here is the Absolute always.

Summary

This section named after king Ajatasatru and therefore called ajatasatru-brahmana, instructs meditation on both the lower forms of the Reality as well as its higher forms. In other words, it gives the method of contemplation on saguna or the qualified, the conditioned Brahman and nirguna or the unqualified, the unconditioned Brahman. Leaving off the garb of the story, one gets here the very essence of all spiritual contemplation. The contemplation on the sun, moon, lightning, ether, air, fire, water, reflection in the mirror, the sound that is heard while walking alone, the directions or quarters, one's shadow, and the selfhood are dealt with, and their results are also enumerated. All the results are shown to be transient when the meditation is on a conditioned and limited object, be it the greatest. Starting from the sun and ending with the selfhood in its individual and universal aspects, the Upanishad gives twelve objects for meditation as Brahman. It is pointed out that in each case, the meditation should not be limited to the object, but should be on that Principle which is behind the object, which gives the object its very existence, which remains unseen when the object is present and continues to exist unseen even when the object ceases to exist. To put it in the metaphysical language, contemplation should be on the asti, bhati and priya - Existence, Consciousness and Bliss aspects of the object, and not on its nama and rupa- the name and form. It is not obligatory on the part of the spiritual aspirant to confine himself to one of these twelve objects alone. He can choose any other object of his liking. There is however a gradation in the objects mentioned in this section to help meditation. Starting from the gross, the objects

mentioned become more and more subtle to approximate the Absolute which is the subtlest of all subtle and remains transcending the gross, subtle and the causal. The ultimate Truth is arrived at, through the analysis of the waking, dreaming and deep sleep states. After showing that the Self, which appears to be veiled by the mind and umpteen objects in the waking state, is self-resplendent in the dreaming state where the waking world ceases to exist, the Upanishad shows that It is still more self-resplendent in the deep sleep state because therein duality is completely absent. While the experience in the waking state is through the mind and the senses, that in the dreaming state is by the mind alone, all the sense organs and their objects having merged themselves in the mind, and that in the deep sleep is by the pure Consciousness freed of all limitations. What is there to experience in deep sleep, for duality has ceased to exist and even the subject of the waking and dreaming state appears to be non-existent! It is the Self experiencing the Self. It is experience in the mystical sense, and not in the ordinary empirical view, for there is no triad of the experiencer, the experienced and the experience. No language can express that supreme State.

Thus Ends the First Section Entitled

Ajatasatru-Brahmana in the Second Chapter

SECTION II

SISU-BRAHMANA

यो ह वै शिशुं ंसणर्णिं सप्रत्यणर्णिं ससूरिं सदणमं ंवेद सप्त ह द्ववषतो रणतृवूयणिवरुर्द्थर् । अयं वणव शिशुयोयं मध्यमः प्रणर्:तस्येदमेवण़र्णिम् ,् इदं प्रत्यणर्णिम्प्रणर्ःसूर्णिअन्दिण़म ॥१ ॥

1. Verily one, who knows, the new-born babe, with (its) abode, support, peg (and) rope, destroys seven hostile relatives. Verily, the prana in the body is this babe. This (body) alone (its) abode, this (head) is (its) special resort, energy is (its) peg, and food is (its) rope.

'I will teach you Brahman' - thus was introduced the topic in the previous section. And it has been declared in that section itself, through the story of Ajatasatru that He from whom the world has come forth, in whom it subsists and is dissolved at the end, is Brahman. This world, again, is produced from, maintained by and dissolved in the five great principles, viz., sky, air, fire, water and earth which are but name and form alone. And, this name and form are truth in the empirical realm. Brahman is the Truth of this truth. All this has been said so far.

The question 'why these elements are called truth', will be answered in the next section where the subject matter of discussion is about the gross and subtle nature of objects. The elements and the prana are truth on account of their being perceived by the senses and the mind either as gross or subtle in form. So the next two sections first determine the truth of the elements and then declare Brahman as the Truth of that truth. In the present section, the vital force is explained, its secret names are enumerated and its nature determined. The section commences with an illustration of a new-born babe, a calf, and explains the (subtle body) which is mainly constituted of the vital force with the help of that illustration.

He who knows the new-born calf together with its abode, special resort, peg and rope obtains this result. What is this result which he obtains? He destroys his seven hostile relatives. These seven hostile relatives refer to the seven orifices, two eyes, two ears, two nostrils and the mouth, through which objective perceptions take place. They are referred to as hostile relatives, because appearing as though friendly, they divert one's vision away from the Self and attach it to sense-objects. They are extrovert by nature. "The Self- existent Lord made the tendency of the senses flow outward and therefore one beholds what is external, but not the internal Self" (Kath. Up. II-i-1). The senses run towards the objects and cling to them. "And the men of little intelligence (baalah) walk into the net of outspread death" (Kath. Up. II-i-2). Just as one's hostile relatives putting on a friendly garb, conspire to take one's life away, even so, these sense-organs as though helping him with all sense enjoyments, delude the individual, and entangle him in the network of desire and action, causing pain and sorrow, misery and anxiety, desperation and delusion which is practically extinction or death of the soul in the individual.

But, that individual who knows this new-born calf, the prana, the subtle body, dwelling in the midst of the body, to whom the sense-organs are attached, becomes free from the evil of sense-enjoyment. How? Because, it has been said in mantra I-v-21 that death did not take possession of the chief prana, and that seeing it unperturbed and unperished, the senses identified themselves with that prana and came to be known after it. Similarly, one who knows this central prana, explained here through the symbology of a calf, and who meditates upon it and identifies oneself with it, wards off the hostile attachment of the above-mentioned seven relatives in the form of the sense-organs and becomes free from death in the shape of sense-attachment, just as the senses themselves became free from death, by becoming identical with the chief prana.

The prana under discussion is compared to a new-born calf, because both cannot directly contact the sense-objects, like the

sense-organs. The chief prana cannot go out like the senses, and hence, it is compared to the calf which also cannot move out of its abode. Senses are attached to their objects, while prana has no attachment to any particular object. The new-born calf and the prana are alike in nature, because their attitude to external objects is similar, being one of indifference.

A place or an abode is where something is placed or some one abides. The prana has this body for its abode, because it abides there. Hence, this body, the dwelling place of the vital force, is here likened to the abode of a new-born calf, because only when the pranas (sense-organs) are staying in the body, they function as channels of sense-perception, and not when they are absorbed as while in deep sleep. This has been made clear by Ajatasatru in the preceding section. When the eye, ear and other senses are withdrawn during deep and profound sleep, the individual consciousness is united in its source and is not perceived. It is only when the respective senses are active in different centres of this body, the individual consciousness is seen to experience objective perception. This has been proved by arousing the man by shaking his body with the hands.

The abode of the vital force has been determined and defined. Now its special resort is discussed. This special resort refers to the head with its seven orifices. It is said that prana has its special seat in particular parts of the head. So the head in the body is the special resort. When the man is about to die, the prana absorbs in it the various sense-organs which are centred in the brain.

The energy which is produced by food and which maintains life by means of respiration, is the peg to which this prana is tied to the body. The rope with which it is tied is the food which maintains the gross body and helps the subtle body, the aggregate of the inner organs, to live in it.

Food is the concatenating link which keeps the vital force fixed in the body, as a rope keeps the calf tied to a post.

By comparing food with the rope of the calf, the Upanishad refers to all perceptions or cognitions through all organs which sustain the individuality, either directly by themselves or indirectly. An object that is presented to an individual is the food of that individual. That which supports, maintains or preserves a thing is the food for that thing. In short, food is that which feeds and sustains individuality. It is said that individual consciousness exists in the midst of matter which is food. He is the enjoyer, because he enjoys the food of matter. Even this individual body is food for him. The enjoyer is the person who exists in the midst of matter or food. Matter or food is that which is enjoyed. Pleasure, pain, delusion-everything is food. There is no knowledge of the essence or quality of the source when it is not manifest. The manifest is food and the unmanifest also is food.

Further, the intellect and the other organs manifest themselves only to enable the conscious subject to experience the objects which are food. Food is experienced as an object when it is manifest, and as ignorance of that object when it is unmanifest as in deep sleep. Everything lives upon food. prana lives in the body upon food. The sun takes food for himself through his rays, fire blazes up with food - says another Upanishad.

The Seer in the Prasna Upanishad describes the creation of food and life-rayi and prana - as two aspects of the one creator. The whole universe is the effect of the interaction of food and life, matter and energy, which are again food and the eater of food, respectively. Life which is prana is the same as energy. Food is converted into energy, and hence energy which is prana is said to eat food.

"Sun is energy and moon is matter. All this is merely food, whatever seen or not seen" (Pra. Up. I-5). Here the sun is compared to the eater of food, the prana, whose food is the moon. Moon is controlled and enlivened by the light and energy of the sun. Hence, sun is said to be the eater of the moon which is his food. The whole universe is only a manifestation of food or matter and its eater which is prana. Accordingly, time, as controlled by the sun and as

manifest in the forms of uttarayana and dakshinayana, the bright and dark fortnights, day and night, is described as constituting food and the eater of food, respectively, the bright half being the effect of sun's light and the dark half the effect of moon.

The food which is eaten, which is said to be sustaining life in the individual body, gets divided into three parts. "That which is the grossest becomes faeces; that which is medium, the flesh; and that which is subtlest, the mind. And, water which is drunk, also gets divided into three parts. That which is grossest becomes urine, that which is medium, blood, and that which is subtlest, the prana. Similarly, fire in its grossest form becomes bone, in the medium form becomes marrow, and in the subtlest form becomes speech" - says the Chhandogya Upanishad. Thus the food plays an important part in the scheme of individual life. When food is not eaten, the body decays and life leaves the body, just as the calf becomes free and goes away when its rope is loosened. After a fast for fifteen days, Svetaketu lost his memory and could not recite the vedas. Afterwards when he ate food, he regained his memory and recited the vedas. This is also stated in the Chhandogya Upanishad. This shows to what extent the body owes its existence to food and how it is able to sustain life within the body.

So, this body is said to be dwelling place of prana, this head is its special resort in the body, and energy of the individual is the post to which the prana is tethered by means of food.

तामीदहम्यो सप्तणक्षक्तय उपततष्ठन्ते; तद्यण इमण अक्् ि् रणजयस्तणमभरिं रुद्रोऽन्वणयत्तः अि यण अक्न्णिपस्तणमभः पजन्णय; यण ंकिीकण तयणददत्य; यत्कृष्रं् तिणग्निः यच्छुक्लं ंतिन्द्रः, अर्रयिं वतन्णयण पृथिव्यन्वणयत्तण, द्यौरुत्तरयण; िणस्यणन्् क्ीयते य एवं वेद ॥ २ ॥

2. These seven imperishable beings stand near it. These red streaks which are in the eye, by them rudra is united to it. Then, what is water in the eye, by it parjanya (is united to it). (Likewise) that which is pupil (of the eye) by it the sun, that which is black (in

the eye) by it, the fire, that which is white (in the eye) by it, indra (is united to it). The earth is united to it by the lower eyelash, the heaven (is united to it) by the upper (eyelash). Who knows thus, his food does not perish.

It has been explained in the preceding mantra how this body is the abode of prana. Now in the present mantra the Upanishad reveals the special abode of the prana where it manifests itself clearly when it is in the body.

The eye is the centre of perception. During the waking state outward cognition takes place mainly through this centre. indra by name is this person here in the right eye-says this Upanishad in mantra IV-ii-2. When Vaisvanara, the Self in the waking state, identifies himself with the enjoyment of gross objects, it is known by the name indra. Even though this self in the waking state pervades throughout the body and all the organs, it is specially manifest in the eye as the perceiver of objects. Hence, it is said to be the special abode of the vital force.

The seven imperishable beings who stand near this vital force in the eye are: (1) rudra to be identified through meditation with the red lines in the eye; (2) parjanya to be identified similarly through meditation with water in the eye; (3) the deity in the sun to be identified with the pupil in the eye; (4) the deity of fire to be identified with the black portion in the eye; (5) indra to be identified with the white portion in the eye; (6) the presiding deity in the earth to be identified with the lower eyelash in the eye; and (7) the deity in the heaven to be identified, in meditation, with the upper eyelash in the eye.

Thus the seven deities, rudra, parjanya, sun, fire, indra, earth and heaven are united with the vital force whose main centre of manifestation is the eye. The eye is the predominant among the senses which receive objective perceptions relating to the universe of the waking state.

He who knows that these seven gods always serve the vital force as its food, will have his food never exhausted. It is an eulogy on this meditation.

तदेष श्लोको भवतत ।

अवणग्णनबलश्चमस ऊध्वबुणध्ः,

तग्स्मन्यिो तिदहतं ववश्वरूपम् ।

तस्यणसत ऋषयः सप्त तीरे,

वणगष्ठमी ब्रह्मर्ण संववदणिण ॥ इतत ॥

'अवणग्णनबलश्चमस ऊध्वबुणध्ः' इतीदं तग्च्छरः, एष ह्यवणग्णनबलश्चमस

ऊध्वबुणध्ः; 'तग्स्मन्यिो तिदहतं ववश्वरूपम्' । इतत प्रणर्ण वै यिो ववश्वरूपम्, ।

प्रणर्णितदणह; 'तस्यणसत ऋषयः सप्त तीरे' इतत प्रणर्ण वण ऋषयः

प्रणर्णितदणह; 'वणगष्ठमी ब्रह्मर्ण संववदणिण' इतत वणनघ्यष्ठमी ब्रह्मर्ण संववत्ेते

॥३॥

3.There is this verse on this subject: There is a bowl with its mouth below and its bottom above. In it is placed the cosmic knowledge. Onthe sides (of this bowl) seven seers sit. Speech is the eighth (which) is associated with the veda. The bowl with its mouth below andits bottom above is the head, for it is (like) a bowl with its opening below and bottom above. In it is placed all knowledge (because) the sense-organs who are the seers in it. Thus (the mantra) refers to the sense-organs. Seven seers sit by its sides, (refers to the seven deities of the organs in the head). The organ of speech is the eighth (which) is associated with the veda, for the speech is the eighth (with reference to the other seven), which utters the vedas.

On this subject, the Upanishad reproduces a mantra in verse form, from the atharva-veda, where the head is compared to a drinking bowl, with seven seers sitting on its sides in the form of two eyes,

two ears, two nostrils and the tongue, with the eighth in the form of speech. The mantra itself explains its meaning and import. The bowl with its mouth below and its bottom above, corresponds to the head, since the head is bowl-shaped, has a hole below which is the mouth, and its bottom above refers to the skull which is above.

In it is placed all forms of knowledge. Even as the soma juice is contained in a bowl, just so all sense-organs which are the sources of all forms of knowledge, are located in the head. The vital force manifesting itself as the sense-organs, with its seven orifices, is the cause of all forms of knowledge, because through them alone perception takes place. Hence, the mantra refers to the sense-organs which are the instruments of the acts of touching, perceiving, hearing, tasting and smelling, as all knowledge. The seven seers are to be identified with the pranas which are of vibratory nature. Speech is the eighth which is associated with the veda. The tongue, being the organ of taste and also speech, counts as two. As the organ of taste, it has been included among the seven sages, and as the organ of speech it is said as the eighth sage. Vital force is the source of all sounds and the speech is, therefore, associated with it.

इमणवेव गोतमभरद्वणजौअ्यमेव गोतमः अयं भरद्वणजइमणवेव़्ववश्वणममत्र-

जमदनीअ्यमेव ववश्वणममत्रः अयं जमदग्निइमणवेव वम़्सष्ठकश्यपौ ,

अयमेव वमसष्ठः अयं कश्यपः वणगेवणत्रत्रः वणचण ह्यन्मिद्यतेअवत्तहणवै़

णिमैतद्यदत्रत्रररतत; सवस्णयणत्तण भवतत, सवमणस्यणन्् भिवतत य एवंवेद॥४॥

॥इतत द्ववतीयणध्यणयस्य द्ववतीयं ब्रणह्मर्म् ॥

4. These two (ears) indeed are Gotama and Bharadvaja. The (right ear) indeed is Gotama, this (left one) is Bharadvaja. These two (eyes) indeed are Visvamitra and Jamadagni. This (right eye) indeed is Visvamitra, this (left one) is Jamadagni. These two (nostrils) indeed are Vasishtha and Kasyapa. This (right nostril) indeed is Vasishtha, this (left one) is Kasyapa. The mouth (tongue)

indeed is Atri, because, by mouth food is eaten. Thus Atti indeed is the name, which is (known as) Atri. He who knows thus, becomes the eater of everything (and) everything becomes his food.

Now the names of the sages who sit by the side of that bowl in the form of this head, are mentioned. Pointing out to each of the organs one by one, the Guru explains to the disciple:

This right ear is Gotama and this left ear is Bharadvaja. This right eye is Visvamitra and this left eye is Jamadagni. This right nostril is Vasishtha and this left nostril is Kasyapa. This tongue is Atri. Here it is said that the derivation of the name Atri is from the word Atti (eats).

The head which is a storehouse of manifold knowledge through perception, hearing, smelling and tasting, has got seven orifices by which it acquires the knowledge of objects. The organs are to be identified with the seven great sages of yore, through meditation.

Summary

This section called sisu-brahmana describes meditation on prana through the analogy of a sisu, baby, the young one of a cow. prana is identified with the creative principle hiranyagarbha. Both the sentient and the insentient are included in it, the difference between the two being that in the former prana is manifest, while in the latter it remains unmanifest. The whole creation may be said to be the manifestation of this cosmic prana in different degrees, least in the so-called inert objects of the mineral kingdom, greater in the vegetable and animal kingdom, and still greater in the human beings, and in higher and higher degrees in the superhuman beings such as manes, celestials and others. It is manifest in some degree in all thoughts and actions, in the latent forces in inorganic substances which is known as chemical affinity, the power of cohesion, the gravitational pull among the heavenly bodies, as well as the forces that propel the motion of sub-atomic particles such as the electrons, protons, neutrons and the like. This prana residing in one's own body, is the object of meditation in this

section. It manifests itself specially in the sense-organs and the motor organs. It is, as it were, tied to the energy in the system, by the food that one takes in through the several organs. One who knows this truth about the prana, that the two bodies- the gross and subtle, the four kosas - the physical, vital, mental and intellectual sheaths-as also their functions are the manifestation of this prana, is freed from the clutches of the senses and the mind which bind man to this earth.

In the second mantra, the Upanishad gives the seven secret names of prana manifesting itself especially in the eye. They are rudra, parjanya, aditya, agni, indra, prithivi and dyau. These gods who prevent decay, who are indestructible, worship the prana manifesting in the eye. These seven gods preside over the seven things connected with the eye, viz. the red streaks, the watery portion, the pupil, the dark iris, the white portion, the lower eyelash and the upper eyelash, respectively. One should meditate on these divinities as present in one's own eye, waiting upon the prana. All divinities take care of such a meditator who, through meditation, realises that the divine prana is that unifying factor, the support for all his limbs and organs together with their actions.

The last two mantras give another meditation on prana. Here, the seven orifices in one's own head, viz., the two ears, the two eyes, the two nostrils and the mouth (tongue) are to be contemplated as the abode of the seven sages, the saptarishis, Gotama and Bharadvaja, Visvamitra and Jamadagni, Vasishtha and Kasyapa, and Atri. The organ of speech which communicates with the vedas is to be meditated upon as the eighth sage. The entire manifested creation is to be meditated as located in the head. The seven sages and the vedas are not only outside, but they are inside the meditator also. They can be invoked at any time through contemplation on one's head as the seat of all power of knowledge. Similar meditations are given elsewhere also. For instance the Chhandogya Upanishad instructs inter alia the meditation on one's heart as containing all that is contained in the universe with its vast akasa, the sun and moon, all the stars and planets, and the

innumerable solar systems. The scriptures put this great truth in the most simple manner when they say that the microcosm contains verily the macrocosm.

Thus Ends the Second Section Entitled

Sisu-Brahmana in the Second Chapter

SECTION III

MURTA-AMURTA-BRAHMANA

द्वे वणव ब्रह्मरो रूपे-मूतूं ंचैवणमूतूं ंच, मत्यं ंचणमृतृं च, ग्स्तिं च यच्च,

सच्च त्यच्च ॥ १ ॥

1.Indeed, Brahman has two forms. (One) with form (gross), and (the other) formless (subtle); (one) mortal, and (the other) immortal; (one) limited, and (the other) unlimited; (one) perceptible, and (the other) imperceptible.

The present section is devoted to explain the nature of the five elements, which are designated as truth, and their effects, viz., the body and organs. After explaining and analysing their nature, the conclusion is stated through the aphoristic expression neti-neti - 'not this, not this', a breath- taking expression which denies in the Absolute all possibility of definition in terms of human language. By this process of complete negation, the sruti intends to eliminate the aforesaid limiting adjuncts and reveal the real nature of Brahman.

Just as an object presents two different colours when viewed through two transparent glasses of different colours, even so, the supreme Reality seems to possess two different and contradictory attributes, on account of the limiting adjuncts superimposed upon It through ignorance. These two are grossness, perishability, finitude, and perceptibility on the one side, subtlety, imperishability, infinity and imperceptibility on the other.

The above-mentioned characteristics imply the predi-cation of four sets of two contradictory attributes to the one Reality. It would appear that such pairs of contradictory characteristics superimposed on the one Reality, may lead one to confusion and perplexity, because any object which is gross, perishable, finite and perceptible cannot be at the same time subtle, imperishable, infinite and imperceptible, since each of the attributes of the first set nullifies and completely negates each mentioned in the second set taken in their serial order.

Then, are we to assume that both are true of Brahman according as they are or are not superimposed due to the limiting adjuncts, or have we to posit a hypothesis that only one in each group is true and the other false?

Both cannot be predicated of one and the same Brahman, because it is against experience. One and the same thing cannot have two contradictory natures at the same time. Brahman cannot, at the same time, have form and formlessness.

But, if Brahman is formless, then all scriptural texts, which treat of Brahman with form, would become meaningless and superfluous. It cannot happen, since scriptures have a purport all throughout. If it be said that Brahman has no form whatsoever, then the question arises, what these empirical forms are, about which the text is discussing and trying to assert the invalidity? The answer is this:

Scriptural texts which treat of Brahman with form have a purpose.

The light of the sun has no form, but it appears to be big or small, according to the size of hole through which it passes into a room and is possessed of the quality and power of dispelling the darkness of the room. In like manner, Brahman which is formless, appears to be subjected to empirical conditions, viz., gross and subtle, perishable and imperishable, limited and unlimited, perceptible and imperceptible, due to the limiting adjuncts, viz., elements and their effects as is explained in the succeeding mantras. Just as the formless light of the sun assumes the corresponding form of the object which it contacts, so also Brahman appears as possessed of the qualities of the limiting adjuncts which are superimposed and with which it identifies itself.

This however does not contradict the view that Brahman, though apparently subjected to empirical conditions, does not possess opposite characteristics, since limiting adjuncts cannot constitute an attribute of a substance. However, empirical forms are posited to be identical with the Absolute, the formless Reality, for purposes of meditation. It is not merely to reflect upon the absolute Brahman and to have an intelligible apprehension that we postulate

empirical reality, but also to reveal and establish the omniscience, omnipotence and omnipresence and other qualities of Brahman which bespeak of His immanence. We also reconcile the immanence and the transcendence of Brahman. When we say that Brahman is subtle, imperishable, infinite and imperceptible, at the same time gross, perishable, finite and perceptible, we look at Him from the empirical standpoint, and this is His accidental description (tatastha-lakshana). When we describe Him from the acosmic standpoint, we say He is sat-chit-ananda - Existence-Consciousness-Bliss-which is His essential description (svarupa-lakshana). Even though the conception of two infinities is an impossible feat, we have also to admit that Infinity cannot exclude the aggregate of the many finite realities from It. Ultimate Truth is inclusive of all and exclusive of none. Thus two propositions are significantly asserted with reference to the one Reality and both the propositions are certainly logically valid. Brahman, although essentially uniform and changeless, does participate, as it were, in the attributes and states of the body and the other limiting adjuncts which He pervades through and through and in which He abides. He grows with them, as it were, decreases with them, as it were. From the transcendental point of view, He is beyond subject-object distinctions and relative conditions, and all kinds of differences and, therefore, indeterminate. He forms the substratum for the empirical reality, and is also conceived as the subject confronting the object.

Therefore, the Upanishad says: Brahman has indeed two forms in relation to the body and organs which are the products of the five elements. What are those two forms? They are the gross and the subtle forms, perishable and imperishable forms, finite and infinite forms, perceptible and imperceptible forms. Thus the two forms have each four characteristics.

तदेतन्मूतूं ंयदन्यद्वणयोश्चणन्तररक्णच्चएतन्मत्यम्णएतग्त्स्तिम् ्एतत्सत्

, ;् ;्

तस्यैतस्यमूतूस्णय, एतस्य मत्यस्णय एतस्यग्स्तिस्यएतस्यसतएषरसो

य एष तपतत, सतो ह्येष रसः ॥२ ॥

2. Whatever is different from air and ether, that is this one (earth, water and fire) with form (gross). This is mortal, this is limited, this is perceptible, of that with form, mortal, limited and perceptible one, this (sun) is the essence, that which shines, for this is the essence of the perceptible.

The entire creation is the result of the five fundamental, subtle elements, designated as truth in this section. The five elements are ether, air, fire, water and earth. From these five great principles, the five organs of action, the five organs of perception, the five pranas, thought and intelligence were produced. These seventeen principles constitute the subtle body of the microcosm, as well as of the macrocosm. The five sheaths which are produced from the five elements consist of food, vital air, mind, intelligence and bliss. The five subtle elements have their properties, viz., sound, touch, form, taste and smell. The property of ether is the transmission of sound. The properties of air are sound and touch. The properties of fire are sound, touch and form. The properties of water are sound, touch, form and taste. The properties of earth are sound, touch, form, taste and smell. In this series of five elements, the first two, i.e., ether and air, are formless. They are subtler than the remaining three which have form and which are grosser in nature, being perceptible to the sense-organs. Hence, in this context they are classified in two groups according to their gross and subtle nature.

The text says: Those which are different from ether and air, i.e., fire, water and earth, are possessed of gross forms This triad of gross elements is mortal, limited (finite) and perceptible to the sense organs, since it has form. We can see the fire, water and earth. The above-mentioned four attributes, viz., grossness, mortality, finitude, and perceptibility are interdependent and they do not contradict one another. Hence, anyone of these four attributes may represent the other three in relation to the three elements to which belong the four attributes.

That which shines, namely the sun, is the essence of these three elements. The sun, in fact, supports all forms. These three

elements, viz., fire, water and earth, having three, four and five properties respectively, as mentioned above, have their essence in the sun which stands for the cosmic body. In this mantra the text refers to the physical shining orb of the sun which has a gross form, and not the deity which is residing in the sun and is the subtle principle therein. This is the essence of perception. It is the physical sun which illumines all forms and which is the quintessence of the three elements.

अिणमूतूम्ण्ा—्वणयुश्चणन्तररक्ं ंच; एतदमृतृम्,् एतद्यत्,् एतत्त्यत्;् तस्यैतस्यणमूतूस्णय, एतस्यणमृतृस्य, एतस्य यतः, एतस्य त्यस्यैष रसो य एष एतग्स्मन्मण्डले पुरुषः, त्यस्य ह्येष रसः - इत्यथदैवतम् ॥३ ॥

3. Now about the formless. (It is) air and ether. This is immortal, this is unlimited, this is imperceptible. Of this formless, immortal, unlimited and imperceptible, this is the essence, that Being which is in this orb of the sun. Because this is the essence of the imperceptible. This is (with reference to) the divine realm.

As regards the subtle and formless, they are the air and the ether. Since these two are comparatively subtler in nature, they are said to be possessed of formlessness, immortality (relatively), infinitude and imperceptibility. Ether and air are not comprehended by the gross eyes. No form can be attributed to them. Formlessness, immortality, infinitude and imperceptibility are interdependent. Hence, any one of them may stand for all in relation to these two elements. One of these four attributes represents the remaining three also.

Just as the physical sun was considered to be the supporting ground for all forms, in the same way, the subtle body of hiranyagarbha, represented by the principle or being in the solar orb, i.e., the presiding deity in the sun, is the supporting ground for these two subtle elements, since they are the principal ingredients of the cosmic subtle body. Of course, the other three elements also are there, but they play only a subordinate part.

In the order of creation, these two subtle elements were the first to emanate from the undifferentiated principle, one after the other, in order to form the subtle body of hiranyagarbha. Hence, it is said to be their essence. Just as these two elements are imperceptible, in the same way, that being which is in the sun, is also imperceptible. Therefore, on account of the similarity between the imperceptibility of the being residing in the sun and that in the two elements, the text says that it is the essence of the imperceptible, for purposes of meditation.

This is with reference to the attributes of Brahman in relation with the cosmic phenomena, subtle as well as gross. Next the text deals with the individual self.

अिणध्यणत्मम्—इदमेव मूतूं ंयदन्यत्प्रणर्णच्च यश्चणयमन्तरणत्मन्णिकणिः;

एतन्मत्यम्ण ंएतग्त्स्तिम्, ं एतत्सत्; ं तस्यैतस्य मूतूस्णय, एतस्य मत्यस्णय,

एतस्य ग्स्तिस्य, एतस्य सत एष रसो यच्चकुः सतो ह्येष रसः ॥४ ॥

4. Now about the individual selves. The gross form is only this, that which is different from the prana and from the ether in this body. This is mortal, this is finite, this is perceptible. Of this gross, of this mortal, of this finite, of this perceptible, this is the essence, that which is the eye, for, this is the essence of the perceptible.

The gross form of Brahman, in relation to the individual bodies, is corporeal earth, water and fire, since they are grosser in nature. This gross form is mortal, finite and perceptible. These three constitute the physical bodies of beings whether organic or inorganic. The essence or the support for this physical body is the eye, for by the eye alone the whole body assumes any value. And, according to the sruti, the eyes are the first that are formed in the embryo. In addition to that, the eye is the seat of phenomenal perception and its place in the microcosm is like that of the sun in the macrocosm. Therefore this is the essence of the perceptible.

अिणमूतूम्ण ◌्— प्रणश्च्व यश्चणयमन्तरणत्मन्णिकणि ; एतदमृतृम्एत्तद्भ्यत् ,◌् एतत्त्यत्;◌् तस्यैतस्यणमूतूस्णय एतस्यणमृतृस्यए,तस्य यतः एतस्य त्यस्यैष रसो योऽयं दक्षक्रे्ऽक्न्पुरुषःत्यस्य,ह्येष रसः ॥५ ॥

5. Now about the formless. That is the prana and the etherwithin this body. That is immortal, that is infinite, that is imperceptible. Of that formless, of that infinite, of that immortal, of that imperceptible, this is the essence-the principle which is in the right eye, because this is the essence of the imperceptible.

The subtle form of Brahman in the individual body is constituted of the two remaining elements, i.e., the vital air and the intracardiac space within the body. They are subtle in nature. They form the main ingredients in the composition of the subtle body.

The substance of this subtle, immortal, infinite and imperceptible form is that principle which resides in the right eye. This view is in accordance with other sruti passages which declare that the subtle body is specially manifest in the right eye. It is said that during waking state, perception takes place in the right eye first and then only it is circulated to other sense-organs. This right eye is the place where the principle in the subtle body specially manifests itself.

तस्य हैतस्य पुरुषस्य रूपम् ◌्। यिण मणहणरजिं वणसःयिण,पणण्ड्वणववकम् ,◌् यिेन्द्रगोपः यिणनन्यथचःण, यिण पुण्डरीकम्,◌् यिण सकृद्ववद्युत्तम् ;◌् सकृद्ववद्युत्ेतेव ह वण अस्य श्रीभवणतत य एवं वेद: अिणत आदिेः - ितत ेतित, ि ह्येतस्मणददतत ित्यन्यत्परमग्स्त; अि िणमरे्यम् ◌्— सत्यस्य सत्यममतत, प्रणर्ण वै सत्यम्,◌् तेषणमेष सत्यम् ◌्॥६ ॥

॥इतत द्ववतीयणध्यणयस्य तृतृीयं ब्रणह्मर्म् ◌्॥

6.The formof this being (isdescribed).(It is)likethesaffron-coloured robe, like the grey-colour of sheep-wool, likeindragopa insect (of deep red colour), just as fire-flame, just aswhite lotus,

just as a sudden flash of lightning. He who knows thus, to him comes the glory like a sudden flash of lightning. Then, therefore, the definition (of Brahman)-not this, not this. For, there is no other higher (definition) than this 'not this'. Now (its) name is Truth of truth. The prana is truth, (and) this is their truth.

It has been said that there are two forms of Brahman, gross and subtle, mortal and immortal, finite and infinite, perceptible and imperceptible. The entire group of elements with their effects, the body and the senses, forms the phenomenal existence which is the empirical reality, subtle as well as gross, individual as well as cosmic, from the relative point of view. This is the ground for phenomenal existence. The entire apparent reality is the manifestation or effects of these elements and their further manifestation. This is the relative reality which we see, understand and posit to be the concrete structure of the manifold existence, due to the force of ignorance. This relative existence to us is truth. A little later, the text declares the basis and background for the empirical reality, in terms of the Truth of the truth which is the subject-matter under discussion.

This being who is the sum-total of all gross and subtle bodies in the form of viraj and hiranyagarbha, the pervasive principle in the microcosm and in the macrocosm, is the immanent principle in the entire creation, conditioned as it were, by the accidental qualities of omnipresence and the rest.

The form of this person consists of impressions of gross and subtle objects, due to the presentation of the objects to the mind. The variegated colours of gross and subtle impressions are metaphorically presented by the text. The form of this person is said to be like the saffron-coloured robe, like the grey colour of sheep wool, like the deep red colour of the insect called indragopa, like a fire flame, like a white lotus and like a sudden flash of lightning. These variegated colours and attributes of the said person are presented only as examples of the infinite variety of impressions. This person has infinite colours, forms and impressions. The examples cited are only a few of those numerous

types of impressions all of which cannot be cited here for reasons obvious. Then the sruti negates every quality which is related to the empirical self and through this negation points out to the Truth. After having ascertained the absolute reality of Brahman as the basis for the empirical reality, the Upanishad negates all attributes, the limiting adjuncts, which are superimposed on Brahman due to ignorance. The Upanishad first described the two forms of Brahman, i.e., the gross constituting of earth, water and fire, and the subtle constituting of air and ether, and then denies the predication of every attribute in Brahman, because to predicate any attribute is to limit Brahman. The ultimate Reality cannot be described in any positive and determinate term. Every determination is limitation.

In some, there may arise a doubt whether the negation repeated twice in 'not this', 'not this' negates both the world as well as Brahman, or only one of them.

A few maintain the view that both are negated. This would result in a complete void. In this case, Brahman which becomes a non-entity, cannot be the basis for the empirical universe which is also false. We may negate Brahman, because we have not seen it, but not the empirical reality, which we experience through all the senses. But their argument is quite unreasonable, because the main purpose of the text is the establishment of the non-dual Brahman. And, if that Brahman itself is negated, it would contradict the intention of the sruti which has made a solemn promise to teach Brahman (vide mantra II-i-1) and certainly stultify the whole theme of this chapter.

If it be asked how by these negations Brahman is described, the answer is that it is indicated by the exclusion of all definitions which may be made with regard to the nature of Brahman. For, if He is defined, He will be limited as all definitions refer only to qualities which are superimposed upon Him. His nature can, in no manner, be determined except by denying any and every attribute to Him. To define Brahman is to deny Him. The negative predication, 'not this, not this' negates the entire limiting adjuncts which have been

superimposed on Brahman and also all possible specifications which may be made about Him. It, however, does not negate Brahman Himself, who is the basis of all the unreal superimpositions in the forms of the gross and the subtle, as well as all distinguishing marks. It means that Brahman is transcendent, and hence different from all this manifested world, beyond gross and subtle bodies, beyond the elements, beyond all subtle impressions, and beyond all possible assumptions that can be made by the mind and the intellect. We, therefore, decide that the clause 'not this, not this' negates not absolutely everything, but only everything except Brahman.

Moreover, if everything is negated, we arrive at a point, where we have nothing but a non-entity. Hence, it is not so. What has been mentioned up to this is denied by the words, 'not this, not this'. And the sruti says something more than that. After predicating the negation, the text determines the ultimate Reality as the substratum for everything, as the Truth of truth. This affirmation of existence of something higher than all empirical phenomena, asserts non-entity, but the essential Reality. It only denies the limitation of Brahman.

In short, this negative expression which denies every attempt to define the Absolute in terms of human language, affirms the transcendental Reality which is misunderstood by the ignorant from the empirical point of view as a non-entity. It is in reality the negation of diversity and the affirmation of transcendence. This Atman-Brahman is Consciousness- Absolute which defies all positive definitions and, hence, described as 'not this', 'not this'. The Upanishad itself says that there is no other and more appropriate description than this 'not this, not this'. In order to have some kind of intelligible conception of Brahman, empirical attributes are attributed to Him at first, and in the end all of them are completely negated, leaving the ultimate Reality in its pristine purity and sublime transcendence. All conceptual moulds break down under the weight of that Reality. All relative, particular and finite appearances merge in the highest Truth. The implication of

the declaration of the Upanishad is that Brahman cannot be delimited by the pluralistic and dualistic attributes, qualities and actions known to human understanding. While trying to understand this mantra, we must construe it along with the positive attribute which explicitly affirms a super-phenomenal concept of Brahman as the Truth of truth, the highest and the only possible concept to indicate the nature of the supreme Being which is beyond the realm of speech and mind. The teaching is that Brahman is the non-dual basis of the dualistic relative reality. At the end, the sruti once again says: Its secret name is Truth of truth, because the sense-organs and the elements, in reality, constitute and make up the immanent form of the cosmic reality (sa-prapancha) and the acosmic Reality (nish-prapancha) is the Truth transcendental, the unbroken one essence, the akhanda-eka-rasa.

Summary

This section prescribes another meditation. The Universe constituted of the five elements, the earth, water, air, fire and ether, is divided into two broad divisions, the murta (with form) and amurta (without form). Brahman, the ultimate Reality has two aspects. One is gross, perishable, limited, and perceivable, consisting of the first three elements, the earth, water and fire, along with all their further ramifications and modifications in the form of the umpteen objects objects formed by the permutation and combination of the elements. The other aspect is subtle, imperishable, unlimited and unperceivable, consisting of the remaining two elements, the air and ether. These two elements are comparatively subtler than the other three. They may be said to be imperishable, unlimited and unperceivable compared to the other three elements. The physical sun is to be meditated as the essence of the three gross elements, as everything physical is reducible to the constituents of the solar orb. The divinity within the sun is the essence of the two subtle elements. This purusha is the subtle aspect. He is the eye, as it were, of the universe, the virat-purusha. So far, is the meditation on the adhibhautic and adhidaivic aspects, the macrocosmic counterpart of the Reality.

In the other counterpart, the microcosm, that adhyatmic aspect, the body is the gross, mortal, limited and defined part and the eye is the essence thereof. The body is constituted of the three gross elements. The eye is said to be the first organ to develop in the embryo when it is in the womb of the mother. It is, therefore, to be meditated as the quintessence of all the physical limbs in the body. The subtle body consisting of the three sheaths, the vital, mental and intellect sheaths, is the essence of the two elements, the air and ether. It is made up of the subtle impressions of the innumerable past lives. Even as the thread which goes to form the cloth, is called cloth, and cloth is thread alone, the past impressions alone are the subtle body, and vice versa, the subtle body is the past impressions alone. These subtle impressions are constituted of the three gunas, the sattva, rajas and tamas by their permutations and combinations. Three colours white, red and black are attributed to the three gunas. The impressions are, therefore, symbolically said to be of different colours, also a combination of these three main colours in different proportions. The essence of the subtle body is the purusha in the right eye, who is subtle, immortal, unlimited or infinite and imperceivable. One who meditates on the constituents of the gross and subtle body of oneself, as identical with the gross and subtle universe, in other words, one who contemplates on the identity and non-difference among the adhyatmic, adhibhautic and adhidaivic aspects of the creation and thus brings in harmony of the individual, the universal and the transcendental, becomes glorious and shines like the flash of lightning.

His glory which is the same as the glory of the Absolute is described in this section by negating all that is conceivable and not conceivable, through the terms 'neti neti' 'not this, not this' or 'not thus, not thus'. When one negates all that is phenomenal, one is left with one's own Self, the Atman, which is the same as the Self in all, Brahman. Anything that speech can express and the mind can think is negated to arrive at this great supreme Truth. The Upanishad says that there is no other better way to describe the

Truth, and this 'neti, neti' method is the best. One who meditates thus, becomes That which is meditated upon. All pairs of opposites and the triads of experience are transcended. The three bodies, the physical, subtle and causal, and their essence, the visva, taijasa and prajna in the individual, together with virat, hiranyagarbha and isvara in the universal, are transcended and the meditator is established in the immortal, eternal, all-pervasive Consciousness, the turiya.

Thus Ends the Third Section Entitled

Murta-Amurta-Brahmana in the Second Chapter

SECTION IV

MAITREYI-BRAHMANA

Till the end of the preceding section, the absolute unity of Brahman has been established, and all attributes predicated of It have been denied, and a further step towards the cosmic conception of Reality has been made. It is due to sheer ignorance on the part of the individual that he holds the sense-manifoldness as real, and makes a distinction between the empirical self and the transcendental Reality. The universe, with its fivefold categories of actor, action, rite, means and end, and the attainment of different planes of phenomenal existence, constitute for him, as it were, the only solid, practical and apprehensible reality. He holds that perception or cognition effected by the sense-organs is the only abiding and concrete factor. Progeny should be begotten, works should be accomplished and sense- happiness enjoyed here, rites should be performed and higher worlds attained after death for enjoying happiness- these become the guiding factors in his life. All this pertains to ignorance or absence of true knowledge, the knowledge about the true nature of the Absolute. The Upanishad has elaborately dealt with this subject in the first chapter.

Through a long and circuitous process, the Upanishad has negated the phenomenal universe and has proclaimed the non-difference of subject and object, the unity of the Atman with Brahman. From this, we have to understand that this unity alone is to be regarded as the supreme attainment. Therefore, after having known this much about the Atman, one should renounce all desires and give up running after worldly pursuits. When one has known the nature of Reality, the Self, and through reflection within identified oneself with It, then with what desire and for whose sake would one keep on clinging to the body?, - asks this Upanishad in mantra IV-iv-12. By entertaining desires for progeny and wealth here and the higher worlds after death, which constitute the entire range of desires, and by resorting to feverish activities for the fulfilment of those desires, one prevents oneself from attaining union with the desireless, infinite and blissful Atman. If we view

impartially, we will find that these desires are the cause of the series of births and deaths of the individual, which bind him to the ever-revolving wheel of action and reaction.

It is not merely the metaphysical speculation and rational positivism of the ultimate development and unity of the phenomenal with the cosmic Reality that materialises into the union of the finite individual Self with the infinite supreme Self and effects freedom from the trammels of birth and death, desire and bondage, limitations and ignorance, but it is the result of the practical application of the Upanishadic Truth and strict adherence to that principle by means of renunciation of all finitude, - worldly ambitions, petty accomplishments, sense-attachments and similar other lower pursuits, - and finally being in tune with the absolute Reality, sat-chit-ananda. It is for this purpose, the sruti says that the aspirants lived the life of renunciates. Those great ones, after having abandoned all that is earthly, finite and perishable, disconnected themselves from the world of desires and attachments, lived the pure life of a mendicant and practised yoga, in the calm and serene atmosphere of the forest-environment, and finally attained union with the non-dual blissful Self. By tranquil contemplation, the yogi obliterates the seeds of both good and evil actions, and, after becoming one with the supreme Self, enjoys eternal Bliss.

To show that renunciation is a pre-requisite for the quest for Self-realisation, this section introduces the story of a famous ritualist and sage by name Yajnavalkya and one of his wives, Maitreyi, and emphasises the need for and the place of renunciation in the scheme of the knowledge of the Self.

In the course of his discourse, Yajnavalkya asserts the nature of the Absolute now and again. He reveals to Maitreyi that the real hearer, the seer, the understander, the knower, is beyond the category of intellectual apprehension and is divine in essence. This knowledge is the unifying factor which effects the identity of all diverse phenomena. The appearance of the sun and moon in water is a mere reflection and not real. Similarly the appearance of

redness in a pure white crystal is a mere reflection from a red substance nearby and not real. Because on removing the water, the sun and the moon only remain and not their reflection, and on removing the red substance, the white crystal alone remains and not the red colour. Even so is this world phenomenon including the elements and the individual souls. It is a reflection of the one Self in ignorance, and not real, for on the annihilation of the ignorance through the knowledge of Brahman, the Self alone remains, and the whole of the world reflection is realised to be non-different from one's Self, the pure Consciousness.

Therefore, despite the attributing of hearership, knowership and the like to the Absolute, Yajnavalkya maintains uniformly the view of non-duality, all throughout, and warns Maitreyi of the complicated consequences of the dualistic conception in the famous mantra: "All reject one who considers the all as different from the Self." For, in reality, there is no differentiation of any kind apart from the non-dual Self; and that Self, says Yajnavalkya, is to be realised through hearing, reflection and meditation.

The aim of this section is to show that renunciation is indispensable for attaining the knowledge of Brahman, the Absolute, which is non-dual and which transcends all phenomena. The same conversation between Yajnavalkya and Maitreyi reoccurs in the 5th section of the 4th chapter also of this Upanishad, with slight variations in the mantras. मैत्रेयीतत होवणच यणज्ञवल्क्यः, उद्यणस्यन्वण अरेऽहमस्मणत्स्ण्णिणदग्स्म, हन्त तेऽयिण कणत्यणयन्यणन्तं करवणरीतत ॥१ ॥

1. O Maitreyi, thus said Yajnavalkya, I am about to step out from this place (to become an anchorite). Let me make a final settlement (of my property) for you and that Katyayani.

Yajnavalkya, a famous ritualist and a sage, after having performed all the duties of an ideal householder, decided to renounce and become a sannyasin. He was vastly learned in spiritual science, as will be seen in this section as well as in the 3rd and 4th chapters of this Upanishad as well as other scriptures. What he wanted was

to free himself from his household duties, which involve all and sundry kinds of ceremonies and rituals, and desires and their accomplishment, and to enter into the fourth order of sannyasa which is indispensable for deep meditation and direct realisation of the supreme Self. However much one may be learned in the spiritual science, unless he practises what he has learnt and realises his own Self, he cannot attain the supreme Goal. It is not the dry intellectual erudition that takes one to the ultimate Reality, but it is something more than that. It is for this reason that Yajnavalkya set himself to renounce all his earthly possessions and wander from place to place as a monk, a parivrajaka. Such a life would remind him of his aim all throughout. He will also be able to disseminate the soul-saving and sacred knowledge to the populace wherever he goes. This is considered to be one of the duties of a monk. Some say that Yajnavalkya abandoned his dear wives and children who were dependent on him in the forest, to seek his own personal welfare. They charge him with extreme selfishness, the narrow selfishness of a worldling, as he cared for his own salvation, and considered his wives and children as hindrance to the attainment of his selfish purpose. All this is perverted view of those who are completely ignorant of what the supreme state of Liberation is. His true ideal was that of the knower of Brahman, and his renunciation was the renunciation of the wise, vidvat-sannyasa in the scriptural parlance. It is to be borne in mind that he was quite unlike those who roam about here and there aimlessly, and do not at all mind leaving the world with the spiritual duty unfulfilled and their Self unrealised. The highest ideal of human life is nothing less than the realisation of the one, non-dual nature of the Reality, whose expression is this universe. It is this that prompted Yajnavalkya to renounce the world and embrace sannyasa. This great truth, the sane minds must accept and adhere to.

Deciding thus, he called his two wives and addressed the elder one, Maitreyi: "I propose to leave this place and embrace the order of sannyasa. Let me make a final settlement of my property, by

dividing it between you and Katyayani, so that my relationship with both of you may end."

सण होवणच मैत्रेयी, यन्नु मि इयं भगोः सवणण पृथिवी ववते्तिे पूर्ण णस्यणत् ्किं

तिणमृतृण स्यणममतत, ितत होवणच यणज्ञवल्क्यः, यिवोपकरर्वतणं जीववतं

तिव ते जीववतं स्यणत्, ् अमृतृत्वस्य तु िणिणग्स्त ववते्तितत ॥ २ ॥

2. Maitreyi said: "Sir, if now this whole earth filled with wealth were mine, would I be immortal thereby?" Yajnavalkya replied: "No, as is the life of those who are rich, even so would be your life. Certainly there is no hope of immortality through wealth."

Maitreyi, the first wife of Yajnavalkya, was spiritual-minded. She heard the declaration of her husband and thought: "Generally one does not abandon or renounce any of his possession, except when one has acquired something superior and more valuable than that which one already possesses. Now that my husband is intent upon renouncing all his property and is going to enter into the order of sannyasa, there must be assuredly something more significant, something more valuable which he must have acquired. What that thing could be, except the soul-redeeming sacred Knowledge, and an intense thirst for the ultimate Freedom." Having thought so, she put the following question to her husband: "Revered Sir, please tell me, if this whole earth filled with bounteous riches comes under by possession, would I become immortal thereby?"

Hearing from his wife such a question of great spiritual significance, Yajnavalkya replied that Immortality could never be acquired by means of riches, as all wealth only helps one to lead a so-called affluent life in this world, at best to attain heavenly enjoyments after death through the performance of ritualistic sacrifices. It is true that wealth and material prosperity are useful in worldly life. If you wish to perform rituals, sacrifices and ceremonies, and wish to enjoy a luxurious life in this world, you need wealth and property. In order to earn name and fame, you have to possess riches and amass wealth. But do all these give you satisfaction and peace? Do you feel contented and happy? No;

on the other hand, wealth begets desire for more wealth. Fresh cravings and multiplied desires hover upon your mind. The more the riches, the more are the wants and much more is the feverishness to fulfil them. Where then is the happiness and contentment, peace and immortality! So, Yajnavalkya said that akin to the life of rich people would be the life of his wife also even if she was to possess the whole world with all its wealth. Her life would be full of wants and cravings, disappointments and dissatisfaction. There is not even the least hope for Immortality through wealth, since Immortality is the total cessation of all types of desires, and establishment in the state of 'perfect satisfaction' under all conditions.

Wealth co-exists with feverishness, begets cravings and dissatisfaction and finally destroys the mental and spiritual peace of the individual.

सण होवणच मैत्रेयी,यिेणहं िणमृतृणस्यणंककमहंतिेकुयणणम् ?ू यदेव भगवणन्वेद

तदेव मे ब्रूहीतत ॥ ३ ॥

3. Maitreyi said: "What shall I do with that, through which I would not be immortal? What indeed, you know, O Lord, that alone tell me."

Having heard what her husband told her, Maitreyi asked: "Then what shall I do with that by which I could not become immortal? My spiritual aspiration will remain unfulfilled. On the other hand, my material wants will only grow more, cravings will play havoc in me, my peace will be disturbed and I shall be as miserable as other rich people are. Please therefore instruct me, my Lord, on that which you know, on that Immortality for which you are readily renouncing all wealth, property and the family and entering into the highest order of life."

सहोवणचयणज्ञवल्क्यःवप्रय्ण बतणरे िः सतीवप्रयं भणषसेएदहआ,स्स्व , ,

व्यणख्यणस्यणममते, व्यणचक्णर्स्य तुमे तिददध्यणसस्वेतत ॥४॥

4. Yajnavalkya said: "My dear, having been dear to me, you say (what is) dear (to me). Come, sit down. I shall explain to you. But, while I am expounding, do meditate (upon what I say)."

Noticing that Maitreyi is greatly interested to know about the means of attainment of Immortality, and seeing in her a qualified pupil endowed with the spirit of renunciation, tranquillity, patience, collectedness and competence of assimilating the instructions on the most difficult subject of brahma-vidya, Yajnavalkya promised to impart to her the sacred teachings about the supreme Self, whose nature is immortality, the subject matter of all the vedas.

Maitreyi being his own wife, Yajnavalkya does not formally initiate her. The supreme Knowledge can be imparted to every one possessing the necessary qualification prescribed in scriptures, such as discrimination, dispassion, the six-fold virtues and ardent yearning for liberation, without any distinction of colour, creed or sex. However, Yajnavalkya tells Maitreyi to be keen and meditative, for this is the prerequisite for a student who wishes to hear the instructions on Brahman.

स होवणचि् वण अरे पत्युः कणमणय पततः वप्रयो भवततआत्मिस्तु कणमणय पततः वप्रयो भवतत । ि वण अरे जणयणयै कणमणय जणयण वप्रयण भवतत , आत्मिस्तु कणमणय जणयण वप्रयण भवतत । ि वण अरे पुत्रणर्णं कणमणय पुत्रणः वप्रयण भवग्न्त, आत्मिस्तु कणमणय पुत्रणः वप्रयण भवग्न्त । ि वण अरे ववत्तस्य कणमणय ववत्तं ंवप्रयं भवतत, आत्मिस्तु कणमणय ववत्तं ंवप्रयं भवतत । ि वण अरे

ब्रह्मर्ः कणमणय ब्रह्म वप्रयं भवतत, आत्मिस्तु कणमणय ब्रह्म वप्रयं भवतत । ि वण अरे क्त्रस्य कणमणय क्त्रं ंवप्रयं भवतत, आत्मिस्तु कणमणय क्त्रं ंवप्रयं .

भवतत । ि वण अरे लोकणिणं कणमणय लोकणः वप्रयण भवग्न्त, आत्मिस्तु कणमणय लोकणः वप्रयण भवग्न्त । ि वण अरे देवणिणं कणमणय देवणः वप्रयण भवग्न्त, आत्मिस्तु कणमणय देवणः वप्रयण भवग्न्त । ि वण अरे भूतूणिणं कणमणय भूतूणति वप्रयणणर् भवग्न्त, आत्मिस्तु कणमणय भूतणति वप्रयणणर् भवग्न्त । ि

वण अरे सवस्णय कणमणय सवं ंवप्रयं भवतत, आत्मिस्तु कणमणय सवं ंवप्रयं भवतत । आत्मण वण अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो तिददध्यणमसतव्यो मैत्रेतय, आत्मिो वण अरे ंदिणि श्रवरि् मत्यण ववज्ञाणिेदं सवं ंवददतम् ंि॥५ ॥

5.Hesaid:"Verily,notfortheloveofthehusband,mydear,isthe husbanddear(tohiswife),butfortheloveoftheSelf,thehusband isdear(tohiswife).Verily,notfortheloveofthewife,mydear,is thewifedear(toherhusband),butfortheloveoftheSelf,isthe wifedear(toherhusband).Verily,notfortheloveofthesons,my dear,aresonsdear(totheirparents),butfortheloveoftheSelf, arethesonsdear(totheirparents).Verily,notfortheloveof wealth,mydear,iswealthdear(toarichman),butfortheloveof theSelf,iswealthdear(toarichman).Verily,notfortheloveof thebrahmana,mydear,isabrahmanadear,butfortheloveofthe Selfisthebrahmanadear.Verily,notfortheloveofthekshatriya, mydear,iskshatriyadear,butfortheloveoftheSelf,isthe kshatriyadear.Verily,notfortheloveoftheworldsmydear,are theworldsdear,butfortheloveoftheSelf,aretheworldsdear. Verily,notfortheloveofgods,mydear,arethegodsdear,butfor theloveoftheSelf,aregodsdear.Verily,notfortheloveofthe beings,mydear,arethebeingsdear,butfortheloveoftheSelf, arethebeingsdear.Verily,notfortheloveofall,mydear,isall dear,butfortheloveoftheSelfisalldear.OMaitreyi,verily,the Selfshouldbeseen;heard,reflectedon,andmeditatedupon. Verily,throughtherealisationoftheSelf,byhearing,reflectingand meditating,this allbecomesknown."

It hasalreadybeensaidinmantraI-iv-8thattheSelfisdearerthan a son,dearerthanwealth,dearerthanallotherobjects.Hereisan elaborationofthattheme,showingthatintruth,ourlovefortheSelf is thebasisforourloveofallotherobjects.Oneshouldunderstand this factclearly.Oneshouldnot,therefore,loveobjectsdueto desireforpleasureandforone'sownsake.Itmustbewell understoodbeyonddoubtthatallobjectsareunitedinHim,the Self,justasthediverselimbsaretothebody.Empiricalselfishness whichisbasedonerroneousdistinctionbetweenoneselfand

another, between one object and another object, is a mistake, since it cares only for one's own individual personality. Generally, we love others because we think that they give us pleasure and joy and remove some kind of dissatisfaction. For instance, we feed a starving beggar, because we cannot bear the sight of his starvation. So, in order to remove our own inner pain, we feed him and, thereby, get rid of our mental pain. This inner selfish motive lies at the bottom of the so-called humanitarian actions of almost all people, which they themselves are not aware of. Our actions are either motivated by an urge for subjective happiness, the happiness of our own selves, or impelled by selflessness which seeks objective happiness through the happiness of others. To cite an instance, a beggar knocks at our door at odd hours. He goes on knocking and crying, till at last we get bored up and give him something and thereby get rid of him. Now mark: this act of ours is motivated by a subtle selfishness. We gave him a few coins only to get ourselves freed from him. This is what is termed subjective happiness. Whereas, when we readily and willingly give food to a starving man, we ourselves feel happy and he also is freed of the pangs of hunger. This is objective happiness, since this act of ours tends to the happiness arising from the object, the starving man.

But, there is a superior kind of love, which knows no subject-object distinction. It is not that love which is directed for the sake of our psychological self. It is not that love which one directs for the sake of the physical body, or even one's life, nor is it that love which one has for a particular object of his choice and utility. This love is due to the underlying and all-encompassing Soul which is non-different from and inextricably identical with everything here. Husband, wife, son, wealth, brahmana, kshatriya, these different worlds, these celestial gods, these beings, all this, as also everything else not enumerated here, are the objects of love to the subject, for the mere fact of their mutual oneness and identity.

Hence, the text enumerates nine objects and includes everything else that has not been mentioned, by the use of the word 'all'. It brings to our mind that the Self is the primary object of love and

that our love for other objects is secondary. So then, in this love, subject-object distinction falls flat, and the essential unity of the Self is comprehended, which is declared previously as the dearest of all.

Therefore, says Yajnavalkya to Maitreyi, this Self which is the primary object of love, should be realised by renouncing all mundane objects. It is said that one should renounce even the whole world for the sake of the Atman. By making the Self as the object of your realisation, you must get yourself initiated into and then instructed about It by a preceptor. After that, you must reflect upon those instructions which have been given to you by your preceptor and then meditate deeply on the conclusion arrived at as a result of hearing and reflection. Thus, by means of hearing, reflection and meditation you will realise the Self. These three constitute the main spiritual practice for a student of jnana-yoga. The whole edifice of jnana-yoga, and practice of vedanta rest upon these three strong pillars, viz., hearing the instructions on the Supreme from the teacher, reflection on which is thus heard, and deep meditation on the Truth arrived at through reflection (sravana, manana and nididhyasana). When the aspirant is well established in meditation, then the vedantic truth becomes vivid in his mind, and his individual consciousness merges in the supreme Experience. He is then said to have transcended empirical consciousness and become established in the Self. At such a stage, when he becomes identical with the Self which is the Whole, there remains nothing unknown to and uncomprehended by him. This entire relative universe of name, form and action, like the false perception of a snake in the rope, does not exist for him, distinct from the Self in the three periods of time. Hence, it is said that all this becomes known, in order to denote that this knowledge reveals to him the real nature of this relative universe of thought, emotion and action, and about which others in ignorance want explanations and proofs after investigation, and scoff at those who assert its non-existence apart from the Self.

ब्रह्म तं परणदणद्योऽन्यत्रणत्मिो ब्रह्म वेद, क्त्रं ंतं परणदणद्योऽन्यत्रणत्मिः क्त्रं वेद, लोकणस्तं परणदुयुोऽन्यत्रणत्मिो लोकणन्वेद, देवणस्तं परणदुयुोऽन्यत्रणत्मिो देवणन्वेद, भूतूणति तं परणदुयुोऽन्यत्रणत्मिो भूतूणति वेदसवं ंतं , परणदणद्योऽन्यत्रणत्मिः सवं ंवेदः इदं ब्रह्मइदं क्त्रम्इमे लोक्ष्ः इमे देवण, , इमणति भूतणति इदं सवं ंयदयमणत्मण ॥६ ॥

6. Yajnavalkya continued: "The brahmana rejects him who knows the brahmana as something other than the Self. The kshatriya rejects him who knows the kshatriya as something other than the Self. The worlds reject him who knows the worlds as something other than the Self. The gods reject him who knows the gods as something other than the Self. The beings reject him who knows the beings as something other than the Self. All reject him who knows all as something other than the Self. This brahmana, this kshatriya, these worlds, these gods, these beings, this all is this Self."

To those who consider the Self as something different from the object, to those who involve themselves in the duality of a knowing subject and knowable objects, Yajnavalkya sounds a note of warning and points out the serious consequence of such dualistic conception.

From the standpoint of the Absolute, there is no universe apart from the Self. Wherever the scriptures deal with a second entity, it is only to instruct the truth of non-difference. There is no difference whatsoever really.

The empirical reality is an appearance and not real, not the 'thing-in-itself'. It has been characterised to be mere names, verbal expressions (Chh. Up. VI-i-4). So then the ultimate Reality is not the subject with which a second entity called the object is inextricably united. But, It is That which underlies both the so-called subject and object. To be more plain, it is termed as the One-without-a-second. No doubt, It is the all-inclusive ground of the universe from our point of view (sa-prapancha), but from the

Absolute standpoint, It is the Reality of which the universe is but an appearance (nish-prapancha).

On the other hand, those who assert that the Absolute and the universe are two realities, one different from the other, or that the universe is an evolute of the Absolute, or a part, are not aware of the real import of the scriptures. The view that the Self and the universe are both real, is a destructive and disastrous view which would make it impossible to bridge the gulf between the two, a prerequisite for the advaitic realisation of the Absolute.

Hence, those who postulate that a brahmana, a kshatriya, these worlds, these gods, these beings, and everything else are something different from the Self, will find themselves rejected by them. Their views should be considered as not fully developed, and therefore discarded by earnest aspirants. The fact is that there is only one Self without-a- second. The text has given here a few examples - kshatriya and brahmana castes, worlds, gods and beings of all types - and reviews them in the last sentence. This brahmana, the superior caste, this kshatriya, the warrior caste, these worlds, earth, heaven and the intermediate worlds, these gods, agni, indra, and others, these beings, the organic and inorganic, and everything else not mentioned here in the text, are not different from the Self. Those who assert the difference between the Self and the universe comprising all men, animals, worlds, gods and others, must be held as ignorant, and their doctrine of duality should be rejected, lest they may spread this contagion in the society and contaminate the hearts and minds of others who follow the true non-dual doctrine. If one is given to understand that the world is something different from the Self and that it exists as a separate entity, then he will grow worldly-minded seeking sense-pleasure and endeavouring for earthly riches and heavenly ambitions. For, the general tendency of all people is to yield to the gravitational pull of sense- enjoyment and petty mundane pleasures, as a result of which they see only what is external and not what is internal. The doctrine of and belief in the distinction between the Self and the universe, lead the individual

to perceive the sense-universe only which is at once perceivable to the senses and not the Self who is beyond the reach of all perception and sense-experience. On the other hand, the knowledge of the unity of the Self and the universe, makes the individual speculative, rational and contemplative about that Reality which the senses and other finite instruments are unable to perceive, cognise and apprehend. By this speculation, by this quest, he ceases to be extroverted and sense-deluded, sees the entire world from a different level of consciousness when he beholds unity and secondlessness. He leaves off the world of joy and pain, heat and cold, birth and death and attains immortality. Reject duality and realise Unity - this is what the mantra says. Any thing in this world or the higher world shall leave you if you consider it as different from you, other to you, the Self.

स यिण दुनुदुभेहणन्यमणिस्यि बणह्यणञ्छब्दणञ्छक्युयिणेद्ग्रहर्णयदुनुदुभेस्तु

,

ग्रहरि्—दुनुदुभ्युयणघणतस्य वणा–ब्दो गृहीतः ॥७ ॥

स यिण ि◌ङ्खस्य ध्यणयमणिस्य ि◌ बणह्यणञ्छब्दणञ्छक्युयिणेद्ग्रहर्णय,

ङ्खिस्य तु ग्रहरि् — ि◌ङ्खध्मस्य वण — ि◌ब्दो गृहीतः ॥८ ॥

स यिण वीर्णयै वणद्यमणिणयै ि◌ बणह्यणञ्छब्दणञ्छक्युयिणेद्ग्रहर्णय, वीर्णयै तु

ग्रहरि्-वीर्णवणदस्य वणा–ब्दो गृहीतः ॥९ ॥

7. Yajnavalkyacontinued:"Itislikeone not able to grasp the external soundsofadrumwhichisbeing beaten, but by grasping the drum orstrokesofbeating,thesound is grasped;

8. "It is likeonenotabletograsptheexternal sounds of the conch-shell whichisbeingblown,butbygrasping the conch-shell or the blowings ontheconch,thesoundisgrasped;

9. "It is likeonenotabletograsptheexternal sounds of a lute which is beingplayedupon,butbygrasping the lute or the playings upon the lute,thesoundisgrasped."

But then, an explanation may be demanded. How by knowing the Self, everything else becomes known? And moreover, if this all, - the universe of name, form and action, made up of elements and their compounds, the body, the senses and others-is Brahman and not something different from It, then why we are not able to acquire a fuller knowledge of It, and know everything thereby? Since Brahman is incomprehensible and imperceptible by the mind and the senses, whereas this perceptible universe can be known as it appears through our sense and mental experience, why not we accept the latter, the universe, as the object of our quest and knowledge? By analysing the gross components of a substance, we know easily the substance as a whole, and it is quite contrary to all accepted practice to start the analysis of a substance from its atomic ingredients, it being very difficult on account of their atomic subtlety. In the same way, we must know these varieties which are seemingly real, and are experienced by the senses. If all this is the Atman and not different from it, why is particular emphasis laid on the knowledge of the Atman, and this apparent reality which is inextricably united with the Atman, ridiculed? These three mantras give the answer to these questions of the materialist raised against the doctrine of the oneness and the non-dual nature of the Self.

One standing at a distance is not able to grasp or stop the external sounds of a drum produced therefrom, even though he hears them quite distinctly. But, by going to the place where the drum is being played upon and by stopping it or its strokes, by his hand, one is able to grasp the drum and stop the sound. Here, in this analogy, the drum stands for the supreme Self from whom different universes emanate like the different notes from the drum. Similar is the case with the sound produced by blowing a conch shell. Exactly in the same manner, by attaining the knowledge of the Absolute which is the totality of all fragmentary knowledge, one can grasp the basis or the cause for all that is to be known.

So is the case with the sound produced by a lute, cited as the third example. In a like manner, says Yajnavalkya to his wife Maitreyi, one can, by knowing the Self alone, obtain the full knowledge, and

thereby, stop all diverse phenomena in the form of birth and death, pain and pleasure, and the like.

It is not enough, if we merely have a full knowledge of the sounds of the drum or the conch-shell or the lute, since we cannot stop any of them with that knowledge. Similarly, our knowledge of the universe which belongs to the lower category cannot grasp the subtle Reality which is the ultimate cause for this vast creation. If you wish to stop the sound of the drum, then go and catch hold of the drum or its strokes. Apply these comparisons to the knowledge and realisation of the Self, and the cessation of diversity and ignorance thereby. When the individual soul becomes identical with Brahman through direct realisation, like the grasping of the drum or its strokes in the analogy of the drum, the diversity ceases to exist, even as the sound of the drum stops by grasping it. The supreme Self is comprehended as the subject emanating in the form of the objective world, like the drum objectifying itself in the form of sounds emanating from it.

The underlying idea of these metaphors is that the knowledge of the phenomenal universe cannot confer upon us the full and complete knowledge. It is only by grasping the Reality, through direct realisation, we can know all about the universe which is like the strokes of the drum, or the sounds of the conch-shell or the notes of the lute. Even as by knowing gold, all objects made up of gold are known in their essence, even as by knowing clay all objects made up of clay are known in their essence, the names of objects being mere verbal expressions, so by knowing the Self, all worlds, all knowledge, and everything else become known in their essence, their names being mere verbal expressions, a mode of speech.

Just as the several strokes on the drum are not different from the drum from which they emanate, just as different sounds of the conch-shell are not distinct from the conch-shell from which they are produced, just as the various notes of the lute are essentially non-different from the lute in which they remain in an unmanifested state before it is played, even so this entire universe is not

something apart from the supreme Self from which it has emanated. As sounds are non-existent apart from their cause, the drum and the like, so also the objective universe should be considered as non-existent apart from Brahman. The particular sounds of the drum are its expressions and are included in the drum. Likewise, the different degrees of phenomenal consciousness are to be taken as the expressions of the supreme Consciousness alone and are to be included in It, as non-different from It. Know the Self and you will know everything - this is the import of these mantras.

सयिणिैर्णनिैरभ्यणदहतणत्पिृनरूमण ववतिश्चरग्न्तएवंवण अरेऽस्य महतो

भूतूस्य तिःश्वमसतमेतद्यदृनवेदो यजुवेदःसणमवेदोऽविणणङ्थगरस इततहणसः

पुरणरं् ववद्यण उपतिषदः श्लोकणः सूतूरणण्युिव्यणख्यणिणति व्यणख्यणिणति;

अस्यैवैतणति तिःश्वमसतणति ॥ १० ॥

10. Yajnavalkyacontinued:"Itisliketh esmoke (which) separately issues forth fromafirekindledwithdampfuel, even so, verily, my dear, that whichisrigveda,yajurveda,samaveda, atharvaveda, histories, ancientlores,sciences,Upanishads, verses, aphorisms, explanations,commentaries,alltheseare breathed out of this great Being."

Some may say:"Youconceivethisuniverse as a modification of Brahman and,therefore,differentinnature and form, like a gold nugget convertedintovariousornamentsdiffer in name and form from its cause,thegoldnugget.Inthatcase your doctrine falls into the category of parinama-vada, the theory of complete transformation,whichinvolvesachange to your changeless Brahman. EithertheuniverseisapartofBrahman or identical with the whole of Brahman.Ifyousaythatthe universe is a part of Brahman, thenBrahmanbecomespossessed with parts or limbs and He wouldbeliabletochangeanddestruction like limited objects. And,ifyousaythatthewholeuniverse is identical with Brahman, thatwouldmeanthatBrahmanhas wholly transformed into the universe,Heiswhollyreducedto the universe in the

process of creation and nothing of Brahman would be left after creation. In both cases, Brahman would cease to be Brahman, the Absolute."

In addition to this, the following has been the subject matter of discussion by many schools of thought. They argue: If there is such a vast distinction between the universe which is considered as definable, and Brahman which is considered as undefinable, how then can one assert their identity, and call Brahman 'one-without-a-second' by such arguments suggested so far in defence and support of their sameness.

The reply is: Following the light shed by the mantra through the interesting analogy, we can exercise our reasoning, analyse and understand that the entire universe is not distinguishable from its cause. The apparent gulf between the secondary, phenomenal reality of the universe, and the Absolute, is bridged by the declaration in this mantra, about the relation of identity between fire and smoke, the cause and effect.

Answering this very same question about the relation of the universe with the Absolute Reality, which is one of essential identity, the sruti declares 'Thou art That' (Chh. Up. VI-viii-7) and adopts a novel method altogether, to bridge this seeming gulf of difference between the definable and the undefinable. And here in this mantra, it is established through an analogy, that the universe is not a transformation of Brahman.

As the smoke (which also suggests embers and flames) separately issues forth from a fire ignited with damp fuel, in the same way, O Maitreyi, says Yajnavalkya, all this emanates out of this great Being. All this is like the breath of this infinite Reality, the supreme Self. Just as a man breathes, even so, this infinite Reality breathes out all this. What are those that are breathed out of this infinite Reality?

All that is in the form of knowledge which again is the cause for actual empirical perception, since the conception of universe has knowledge for its basis. And knowledge, which takes the form of

universal appearance, is represented by the vedas and other scriptures, for they are the authorities on the subject. Just as the existence of a particular object is dependent upon the knowledge of that object, even so, the existence of this relative universe is dependent on the vedas.

The rigveda, yajurveda, samaveda and atharvaveda (atharvaveda), are the four diversions of the one veda. By itihasa is meant historical dialogues such as those between Urvasi and Pururavas and the like. puranas are ancient lores furnishing such valuable information, as for example, 'This universe was in the beginning unmanifest'. The term vidya in this mantra refers to sciences dealing with music, dancing and such other arts. Upanishads mean secret and sacred doctrines pertaining to the nature of the universe and the Absolute. sloka meaning verses, refer to the mantras occurring in the brahmanas which are regarded as authoritative references. sutrani, aphorisms, are those passages which present the truths in the vedas in a nut-shell, such as the badarayana sutras on vedanta, jaiminiya sutras on karma-kanda, and so on. anu-vyakhyani are explanations referring to those portions which treat of mantra and aphorisms in a simpler way. vyakhyani are commentaries or corroborative statements of aphorisms and mantras which deal with them thoroughly.

These mentioned above represent in themselves all forms of knowledge and authority which give us a thorough idea about the universe and the supreme Soul and their relation with each other, which is one of complete identity without any trace of distinction. Thus, they cover the entire range of universal knowledge and sum up in themselves the whole concept of relative existence.

Even as breaths come out of man naturally and without any thought or effort on his part, so do these eternally existing forms of knowledge issue spontaneously out of the supreme Self. It is like the smoke, embers and flames spontaneously issuing forth from fire.

Hence, this universe prior to its manifestation, was Brahman only. And even after origination, when it is differentiated, as it were, by name, form and action, it is to be accepted as not distinct from its original substance, viz., Brahman. It is said in the next mantra that at the time of dissolution it again becomes one with Brahman. Before origination, the universe was but Brahman, and after dissolution it is one with Brahman. Naturally, in the intermediate state of its apparent existence, it must be reasonably accepted to be nothing apart from Brahman. It is as in the case of foam and bubble which are identical with water at all periods of time, despite the illusory and seemingly different name and form that we superimpose upon water.

Therefore, this universe should be rationally accepted to be the expression of the supreme Being, neither different from Him nor an evolute of Him, nor even a conscious or unconscious part of Him. By realising so, one will not behold duality or plurality, or diversity of any kind. Duality is unreal and unity is real-is the doctrine revealed by this mantra.

सयिण सवणणसणमपणंसमुद्रएकणयिम्एवं सवेषणं स्पिणिणणंत्वगेकणयिम्एवं ,् ,् सवेषणं गन्रिणिणम् ्िणमसकेएकणयिम्एवं सवेषणं रसणिणंग्जह्वैकणयिम्एवं,् सवेषणं रूपणर्णंचकुरेकणयिम्एवं,् सवेषणं िब्दणिणं श्रोत्रमेकणयिम्एवं,् सवेषणं संकंल्पणिणं मिएकणयिम्एवं,् सवेषणं ववद्यणिणं र्हदयमेकणयिम्एवं सवेष,्णं् कमर्णणं हस्तणवेकणयिम्एवं,् सवेषणमणन्दणिणमुपुस्ि एकणयिम्एवं स,वेष्णं ववसगणर्णणं पणयुरेकणयि,म्एवं सवेषणमध्विणं पणदणवेकणयिम्,् एवंसवेषणं वेदणिणं वणगेकणयिम् ्॥११॥

11. Yajnavalkyacontinued: "It is as the sea is the only abode of all waters, as theskinistheonly abode of all touches, as the nostrils are the onlyabodeofallodours, as the tongue is the only abode of all tastes,astheeyeisthe only abode of all forms, as the ear is the only abodeofallsounds, as the mind is the only abode of all deliberations,astheintellect is the only abode of all knowledge, as

the hands are the only abode of all actions, as the generative organ is the only abode of all pleasures, as the anus is the only abode of all excretions, as the feet are the only abode of all motions, as the speech is the only abode of all vedas."

At the time of dissolution, the universe which is the expression of the Absolute, merges as it were, in its cause. This is here illustrated through thirteen examples. The Self is pictured as the abode of all sense-activities. These examples illustrate that not only before creation and during continuance, but also at the time of dissolution and after, the universe is nothing but Brahman, just as foam and waves are nothing but water.

Sound, touch, form, taste and smell are the manifestations of the five organs of knowledge, viz., ear, skin, eye, palate and nostril, respectively. Speech, motion, action, excretion and enjoyment are the expressions of five organs of action, viz., the organ of speech, feet, hands, anus and the generative organ, respectively. Thought and knowledge are the expressions of the mind and the intellect respectively. The five organs of knowledge, the five organs of action, the mind and the intellect are the abodes for their respective expressions. According to the text, the skin is the only abode of all sorts of touches, the nostril is the only abode of all kinds of odours, and similarly all the remaining organs are the only abodes of their respective objects. Just as the ocean is the only abode of all waters and the above-mentioned twelve organs are the only abodes of their objects, even so, the Self is the only abode of all phenomena. Again, as these sense-activities are only expressions and not something different from their organs, so is the universe an expression and not something apart and distinguishable from the Self which is its abode, as it were.

सयिण सैनै्र्वणखल्यउदके प्रणस्त उदकमेवणिुववलीयेति हणस्योद्ग्रहर्णयेव

,

स्यणत्,ि यतो यतस्त्वणददीत लवर्मेव, एवं वण अर इदं महद्भूतूमिन्तमपणरं ववज्ञणिघि एव । एतेभ्यो भूतूेभ्यः समुत्णिय तणन्येवणिु ववशियतत, ि पे्रेत्य संज्ञणस्तीत्यरे ब्रवीमीतत होवणच यणज्ञवल्क्यः ॥१२ ॥

12. "It is as a piece of salt when thrown into the water is dissolved into the water only, one would not be able to pick it up at all; but from whencesoever one might take (and taste it would be) salty only. So, my dear, verily this infinite, unlimited great Being is indeed a solid mass of Consciousness. Having sprung forth from these elements, with them verily (Its separate existence) is destroyed. Having departed there is no (particular) consciousness. This, my dear, I say"-thus spoke Yajnavalkya.

This identity which has been discussed in the previous mantras is further explained through the analogy of salt and water. A lump of salt thrown in water dissolves in it and one is not able to pick up the salt from the water. But from whichever part one might take a few drops and sip, they will taste saline. This is the analogy to illustrate the great truth. Here, the empirical self stands in comparison with a lump of salt. Even as the lump has no inner or outer aspect being salt throughout, so also, the individual consciousness has no inner or outer aspect. It is essentially one homogeneous unit all throughout. When the individual consciousness is merged in the totality of its source, the Absolute, it loses its individuality and separateness like the lump of salt dropped in water. Consequently, the concept of the division as the subject and object falls in the category of erroneous judgment, since the so-called solid empirical reality is only a matter of words, a simple name. The truth is only the Absolute which is infinite, unlimited, a mass of consciousness in which the empirical reality is merged, like the lump of salt in water.

Having sprung forth from these elements, appearing as the body and organs, the Absolute appears as an individualised entity. But, as soon as these elements are annihilated through the knowledge of the Self, the individual existence is also destroyed. It is like the reflection of the sun being destroyed when the reflecting medium is removed, or as a lump of salt losing its individuality when it is dissolved in water. When the differences created by ignorance are gone, the universe becomes one with the Absolute, a solid mass of Consciousness which is infinite, unlimited and non-dual. Having

been freed from phenomenal consciousness and such other limiting adjuncts, the individual soul loses its particular consciousness which relates to the body, senses and the mind, and exists as a homogeneous mass of knowledge - so said Yajnavalkya to his wife Maitreyi.

सण होवणच मैत्रेयी, अत्रैवै मण भगवणिमूमुहुत्, ि पेरेत्य संज्ञणस्तीतत; स होवणच ि विण अरेऽहं मोहं ब्रवीमम, अलं ंवण अर इदं ववज्ञणिणय ॥१३॥

13. Maitreyi said: "Just here (by telling) 'having departed there is no consciousness,' my Lord, (you have) bewildered me." He said: "My dear, I verily speak nothing bewildering. I say, my dear, this indeed is sufficient for knowing."

Having heard thus from her husband, Maitreyi was confused and could not understand the correct implication of the final statement of Yajnavalkya on the subject, who said that the individual having departed from here, has no consciousness. She therefore sought further explanation of the statement. The epithet 'Consciousness', has been used to signify the Pure Consciousness and the individual consciousness as well. Yajnavalkya said that the great Being who is infinite and unlimited is a mass of Consciousness, but when the individual soul realises its identity and frees itself from the fetters of the body and senses, it loses consciousness. Maitreyi demanded reconciliation of these two apparently contradictory statements.

Yajnavalkya had used the latter term 'consciousness' to denote

and characterise particular and particular and individual consciousness which Maitreyi could not grasp. When Yajnavalkya said that having departed from here, there is no consciousness, he meant that after the death of individuality, there is no consciousness of individuality. Individuality presupposes duality and duality always co-exists with individuality, and it is an essentiality for all objective consciousness. This is what sage Yajnavalkya meant. On the other hand, the great Reality is Knowledge itself, the transcendental Consciousness freed of all

objectivity and also subjectivity. It has no particular consciousness, except when It, due to ignorance, appears as identified with the body and organs. When the individuality of the self which is superimposed by ignorance, is destroyed by the knowledge of the Self, the individual consciousness, the false perception of the phenomena, is as it were destroyed. But nevertheless, the supreme Consciousness which is the transcendental Brahman remains unchanged. even as the sun remains as it is, in spite of the disappearance of its reflection in water when the water is dried up.

यत्र दह द्वैतममव भवतत तददतरइतरंग्जघ्रततदददतर इतरंपश्यततदददतर

, ,

इतरं ृोततत्ददतर इतरममभवदततदददत्र इतरं मुितेतददतर इतरं

ववजणिणत्तयत्र वण अस्य सवमणणत्मैवैणभूत्तत्ेति कं ग्जघेत्त्रत्ति्कं पश्येत् ,

ृ्ुविगवं, तत्तिकममभवदेत्, तत्ति कं मन्वीत, तत्ति कं

ववजणिीयणत् ? यिेदं सवं ंववजणिणतत तं कि ववजणिीयणत् ? ववज्ञणतणरमरे

कि ववजणिीयणददतत ॥१४॥

॥इतत द्ववतीयणध्यणयस्य चतिुं ंब्रणह्मर्म् ॥

14. (Yajnavalkya continued:)"For,wherethereisduality, as it were, there one smells another,thereoneseesanother,there one hears another, there onespeakswithanother,thereonethinks of another, there one knowsanother.Where,ofcourse,everything has become his Self alone,therewherebyandwhatwould (one) smell; there whereby andwhatwould(one)see;therewhereby and what would (one) hear,therewherebyandwhomwould (one) speak with, there wherebyandwhatwould(one)thinkof, there whereby and whom would(one)know?Wherebywouldone know Him by whom one knowsallthis?Mydear,wherebywould one know the Knower?"

More about the absenceofparticularconsciousness, after attaining oneness with the supremeConsciousnessisgiven in this mantra.

In order to see another, smell another, hear another, and so forth, duality has necessarily to be presupposed. In this context, when Yajnavalkya says that there is duality, as it were, it is very clear that he is not prepared to accept duality at any cost and under any condition even in the present state of our consciousness. Moreover, the Absolute Self requires the negation of all dualistic predications, and therefore, it cannot be known at all, like knowing other objects, for knowledge of an object presupposes an object of knowledge, besides the one who is the knower of the object and also the act of knowing. And when there is only one subject, devoid of a second, then who is to know whom and with what? Can fire burn the fire itself, when there is no more fuel left within its bosom? The answer is an emphatic 'no'. This then is the answer to the question about the unknowability of the Self. The Self is unknowable, not because it is unknown, but because it is the basis of all knowledge, nay, knowledge per se. It cannot be known as objects are known. Therefore, the Self, who is the knowing subject and who is devoid of the knowable object and the process of knowing, does not fall in the category of knowledge known to human thought and reasoning. The Self, the eternal Subject, does not know Itself as an object other to It. Thus the hearer, the seer, the understander, the knower, are unheard, unseen and ununderstood, since they are the one self within, in essence Divine and Absolute, one-without-a-second. Hence, Yajnavalkya puts this great truth in the form of a question, the answer to which is obvious. Where everything has become the Immutable Intelligence, the Witness, whose expression alone makes all phenomenal consciousness possible, there, through what instrument, the subject would smell, see, hear, speak, think of and know the subject, when the instruments of perception and knowledge themselves fall within the category of objects which have lost their objectivity and become one with the non-dual subject? Is He not 'other than the known and above the unknown' (Ke. Up. I-3), 'that from which words and mind turn back, not being able to attain It' (Tai. Up. II-4)! Our words and thoughts are relevant to the realm of plurality and they fail when they try to approach the Supreme Self,

since in that Realm there is a complete cessation of the triad of seer, seeing and sight; knower, knowing and knowable, and so on. Everything merges in the One and the non-dual. This is what Yajnavalkya meant by saying na pretya samjnasti iti that there is no consciousness after death, 'death' referring to the cessation of duality and 'consciousness' to objective knowledge. Thus the sage asserted through reasoning that there is no objective knowledge after the cessation of duality.

Summary

This section maitreyi-brahmana called after the name of the wife of sage Yajnavalkya, the recipient of brahma-vidya, containing the most sublime instructions on the Atman, is the quintessence of the whole Upanishad. It is the crest jewel in the crown of Upanishadic literature. Here, we have an ideal couple, a husband-preceptor and a wife-disciple, the former a srotriya-brahmanishtha-guru, a teacher who is a master of the Scriptures and also established in the Supreme Brahman, and the latter an adhikari-sishya, a disciple possessing the fourfold qualifications prescribed for an ideal student of Atma-vidya. Leaving off the garb of the story, we get at the outset, a glimpse of the nature of dispassion an aspirant should have, before he approaches his spiritual teacher. This whole world filled with all wealth is to be treated as mere straw by the seeker after the supreme Truth, for it is of no use to him in his march towards the Goal. This is an echo of the scriptural definition of vairagya, dispassion, which states that it is the complete absence of desire for the pleasures of this world as well as the heavenly worlds. To the possessor of the necessary qualifications, the teacher prescribes first, hearing of the truth from him, then reflection on what is heard, and lastly deep meditation, sravana, manana and nididhyasana as they are termed in vedantic parlance.

The instructions given in this section are from the two standpoints of the transcendental and the immanent. The svarupa-lakshana, the description of the essential nature of the Absolute, is first given, which is followed by the tatastha-lakshana, relative characteristics

which help to understand the Truth and to have a firm conviction about It. The homogeneous, blissful, eternal nature of the Atman is beautifully brought out through the usual anvaya and vyatireka methods. A wife who considers her husband as her own Self enjoys all happiness. And when she starts treating him as different from her Self, she gets a kick from him. This is the case with every object in this world. The one Self is present in the umpteen objects and the recognition of this truth is productive of eternal happiness which is the essential nature of the Self. The source of all joy is the Atman, and not the objects outside as is wrongly conceived by the non-discriminative mind. It is the mistaken notion that persons like husband, wife, son and other relatives, objects like dainty dishes, sweet smelling flowers and garlands, are the sources of joy, and the resultant effort to possess them at all costs, that are the wombs of all pain and sorrow. Every object is a source of joy as long as it remains non-different from the Atman, and the very same object turns into the cause of misery, the moment it is separated from the Self and treated as an external entity to be possessed and enjoyed. The reason is simple. The love for an object is really the love for that which is eternal in that object, the Self, and we wrongly think that it is for the temporal name and form. So long as the selfhood of objects is not recognised, the expected happiness and satisfaction never comes, and it shall never come. That which is admitted to be external through ignorance, can, by the very reason of our own mistaken thought, never be possessed really. It shall always remain external. All external objects are sure to leave one, by the very nature of their externality. What is one's own really, the Self, that alone can never leave one. It is the dearest of all, being one's own Self. It is the Atman that masquerades as these objects and beings.

This universe is really the supreme Self even now when it appears as though external to oneself, which fact is established through three analogies of a drum, a conch and a lute and the sounds produced by them. Whatever is perceived by the senses and the mind is an effect, and an effect cannot be known unless the cause

is known. All effects have a series of causes, so much so, the universe may be said to be a circular chain of never-ending links of cause and effect. We may say that these links are the finite parts, as it were, of the infinite universe. These finite objects themselves are a mystery which the limited, individualised intellect of man cannot fathom. The incapacity of the senses to pierce the name and form of an object and perceive the 'subject' within the object, its Self, creates a false impression on the mind that objects are separated by space and time. The space which man in his ignorance thinks as empty is as concrete and substantial as any other object, being a manifestation of the Atman, like other objects. It is one of the elements which go to constitute the universe. Even as the different notes of musical instruments are the effects of the principle of general sound which is their ultimate cause, and the latter is the substratum on which the former make their appearance, so is the Atman the substratum on which the world appearance rests. As the different notes are only expressions of the general sound, even so, the universe is the expression of the Atman alone.

Next, this section of the Upanishad establishes through the illustration of fire and smoke, that the world has emanated from the Atman. As smoke naturally arises from fire ignited with wet fuel, without any effort on the part of any of the factors involved, so the phenomenal world emanates from the Supreme effortlessly. All knowledge is breathed out of this great Being. Creation is as effortless and natural to the Absolute as breathing is to living beings. As fire does not change its nature due to the loss of smoke, even so, the non-dual Absolute does not change its essential nature by the creation of this vast universe. The effect carries with it the characteristics of the cause. So the universe that is the effect of the infinite Brahman is also said to be infinite. purnamadah purnamidam -That Brahman is infinite and this creation is also infinite-is the statement of this Upanishad in mantra V-i-1. But, due to ignorance of the true nature of the Absolute, if one considers the world as separate and external to the Atman, then it is unreal, as

unreal as the pot that is a manifestation of clay, and non-existent like the waters of a mirage.

Having thus proved that the world is essentially the supreme Brahman, even now when it appears as the world, and that it was Brahman before creation, this section of the Upanishad, through a series of illustrations, confirms that the world remains as Brahman, after dissolution also. All effects merge in their respective causes. This is the law of nature, a divine law that holds good at all times. All waters are traceable to its source, the ocean. So are all the forms of touch, smell, colour, taste and sound, as also the function of the motor organs and of the mind and the intellect, traced to their respective organs in the body. Following the process of merging the effect into its cause, the sound, to cite one instance only, is merged into the ear, which in its turn is identified with the mind. The mind again is dissolved into its cause, the intellect, and the intellect into mahat or hiranyagarbha, hiranyagarbha into isvara and isvara into the Absolute, the ultimate cause of everything. This ultimate Supreme, the causeless Cause, can be attained through meditation starting with any object in this world. When through such meditation, one's mind merges in the ultimate cause, there comes the flood of illumination like the lightning. One now perceives only the Absolute in every object seen or unseen, heard or unheard, smelt or not smelt, tasted or not tasted, touched or not touched, thought of or not thought of. One experiences, in a mysterious manner, the truth of the vedic dictum sarvam-khalvidam-brahma-all this is certainly the Absolute.

That the whole universe is a mass of Consciousness is shown through the analogy of salt and water. A lump of salt that is dissolved in water which is its source (salt being taken from sea water) though not visible to the eyes, is present in every drop of that water, which fact is easily known through tasting. The lump of salt has lost its individuality and separateness alone. The salt is not lost completely, but has become one with its cause. As in this illustration, the individual self which has been separated, as it were, from the supreme Self, through identification with the limiting

adjuncts of the aggregate of this body and thus became a mortal, subject to birth and death with all their concomitant pain and pleasure, loses its separate existence, when it contacts with its source, the Absolute, through meditation, and becomes one with that undecaying, immortal, fearless, pure, homogeneous Reality. The universe which is a projection of the mind of the individual due to delusion, also dissolves and loses its distinctness. Individual or particular consciousness no more exists, as the cause thereof which is the limiting adjunct projected by ignorance is destroyed through the knowledge Absolute.

At this point, a doubt is raised as to how consciousness which is indestructible and non-dual can be said to be destroyed along with the destruction of the limiting adjuncts. There is no room for any such doubt which arises in one's own mind due to want of clarity of knowledge. The usual conception of knowledge is knowledge of 'something' which comes and goes. It has birth and death. With the destruction of that 'something' along with the destruction of all duality, that particularised or objective knowledge also ceases to exist. When there is no 'something', there can be no knowledge of that 'something'. But, the Knowledge "there is no 'something' and therefore, there is no knowing of 'something' still persists. This knowledge has no distractions. None can know or understand this Knowledge. When there is 'something' as it were, outside the eye, the latter can see that 'something'. So is the case with all the organs, including the mind and the intellect. When there is only Knowledge and no objects, what is there to know! The object of Knowledge has, as it were, merged into the Knowledge and become one with It, so that there is no more any object apart from Knowledge. Who is there to know the Knowledge which is now the Knower alone. Any attempt to posit a second knower to know this ultimate Knower would result in the logical fallacy of regressus ad infinitum, and therefore, should be avoided. Thus is established the absolute nature of the ultimate Reality which is expressed as Existence-Knowledge-Bliss-Absolute.

This particular aspect of the nature of the Absolute Plenum is continued in this Upanishad in mantras 23 to 32 of section iii of chapter IV.

Thus Ends the Fourth Section Entitled

Maitreyi-Brahmana in the Second Chapter

SECTION V

MADHU-BRAHMANA

It has been explained in the preceding section that this universe prior to its manifestation, was Brahman only, that even after manifestation as the apparently differentiated name and form, continues to be nothing distinct from Brahman, and that after dissolution also it remains as Brahman alone. In the present section, it is shown how this manifold universe with its divergent phenomena, is Brahman only on further grounds.

If the entire universe is an effect of the ultimate Cause, then how these different and various effects are correlated among themselves? Is their correlation like the relation that exists among the numerous leaves and the fruits in a tree which is their common cause? If it is so, then how can the effects in their varieties and multiplicities be said to help each other to form a single unit? Moreover, the effects have necessarily to part with their cause, which again adds weight to our question. For, we have never seen the effects of a tree, the leaves, flowers and fruits merging back into the tree, their cause. Then, if the universe with its gross and subtle elements, name, form and action, numerous organisms and varieties of substances, has the one Self for its genus, how can any one explain these varieties and manifoldness of the creation? If the whole creation has sprung from one source, the Self, then the former must have only one uniform nature. All objects of the world must be akin in their nature and action, name and form, just as the children born of human parents are human beings only, never cats and dogs. The fruits of a mango tree are mango fruits only, never apples or apricots. Hence, how can one accept that this universe with its numerous constituents and their different modes which do not at all have any resemblance among one another, has for its subsistence the one Self, and also that the whole universe dissolves back into the Self?

It has been stated that there is only one Self who is Absolute, and the entire manifested universe is His expression. This manifested

relative universe is like a human body or the body of any other living being composed of various limbs, each of them responding to its respective action. Even though hands do nothing but their work such as grasping, giving, taking etc., eyes do nothing but perceiving, feet do nothing but moving the body, and similarly other limbs of the body do nothing but their respective duties, however, despite such kinds of existing dissimilarities among themselves and their functions, there exists, undoubtedly, perfect co-operation, correlation and mutual helpfulness among them. But for the eyes, one could not see and without the ear one could not hear. So, then, the eyes, ear and the other organs stand in co-operation and correlation with the body which is an aggregate of all the limbs. They are mutually helpful to each other. Even if one of the limbs stops functioning, the body feels its absence and ceases to do the duty of that particular organ.

Similarly, the entire creation, akin to a human body, is an aggregate of the five great principles, the subtle elements which again manifest themselves in the forms of gross and subtle bodies of beings, as also the cosmic bodies, all of which may be compared with the different limbs of a living being. Now, we are told in this section that all these manifestations are mutually helpful and innumerable manifestations co-operative, being the limbs in the body of virat or hiranyagarbha. Even as the foundation supports the pillars of a house, again the pillars in their turn support the roof, and all of them together go to make up the full structure of a house, just so, the multifold organisms, numerous modes of substances, the cosmic bodies and all other objects form the aggregate of this empirical universe which has the Self for its support, which exists in the Self and which in the end merges back in the Self.

The present section shows that there is a correlation among different parts of the universe and that they spring from the same cause, the Self, that they are of the same essence, the Self, and that they dissolve into the Self. It also explains how the objects of the universe, though they appear quite distinct in nature and are experienced as such, are rooted in the Self, even as a tree

consisting of many leaves, stems, branches and flowers, is rooted in the earth. The section introduces the topic of madhu-vidya - honey- meditation. The bees collect the honey from various kinds of flowers and the honey serves them as nourishment. Even so, all beings are nourished by earth, water, fire and other elements, and all beings nourish the elements. Since each of the gross elements contains a definite proportion of the remaining elements also in addition to itself, there is no real difference among them, despite the variety and dissimilarity which appear to exist among them.

The term madhu in the present section is used to convey the sense of correlation, mutual co-operation and interdependence existing among the earth and other elements and all creatures, in their gross and subtle, and in their individual and cosmic forms. The terms earth, water, etc., occurring in this section, denote and represent the presiding deities therein. Even though the bodies of all creatures are composed of the five elements, - ether, air, fire, water and earth, - however, due to preponderance of the earth element, they are said to be composed of earth. The gross elements form the gross body, the subtle elements or principles constitute the astral or the subtle body, and the cosmic form of the elements goes to make up the cosmic bodies. The earth, water, fire, air and ether are helpful for the creatures to perform actions and enjoy the fruits thereof. So far as the performance of actions and enjoyment of their fruits are concerned, the sun and moon, the five elements, law and truth, directions, lightning, sound, beings and the cosmic body enumerated in this section assist all creatures, and all creatures, in their turn, are helpful for their existence. The Upanishad refers to the unconscious and gross form of the limiting adjuncts in the earth and the rest, as objects of enjoyment, but not the conscious and subtle principle in them. The enjoyer is their conscious and subjective aspect. Similarly, all creatures must be taken to be the objects of enjoyment in their gross form, and their conscious and subjective aspect the enjoyer. The gross body is an object of enjoyment to the subtle subject who enjoys it. Here, in this section, the body, semen, speech, breath,

eye, ear, mind, skin, sound, heart, moral order, truthfulness and human being are considered in their gross forms, since they are chiefly composed of the earth principle which is grossest of all. Hence, their activities may be said to be limited to the physical sphere only. Thus, the co-relativity and non-difference between subject and object, gross and subtle, individual and cosmic, is established by declaring the interdependence, interaction and interrelation amongst them. The entire creation, being an effect of a single cause, is one only even in its varying stages. On account of certain apparent difference in their nature reported by the sense organs, we should not conclude that those varying effects have their respective individual causes, independent of one another, nor should we determine that the diversity, which marks the distinct existence of every object, presupposes duality or multiplicity, nor again should we hold that manifoldness and plurality really exist. Do not all organs of the body with all their respective and distinct marks and different functions, belong to a single entity? Yes, definitely. Similarly, all the objects of this universe should be included in the totality of the unitary Self. Just because the sun emits heat and moon cannot, fire burns and water cannot, mind thinks and ear cannot, what one organ can perform the other cannot, are we to assume that they are effects of different causes, or they are completely different and independent of each other? That would be like the absurd conclusion that numerous fruits and leaves of a tree, which are decidedly different and varying in quantity, quality, shape, etc., presuppose for their existence and cause not one seed, but many seeds. The truth is not so. The microcosm is interrelated with the macrocosm, the constituents of the earth are interdependent, the individual deities interact with the cosmic deities, and thus everything from hiranyagarbha down to the minutest particle of an invisible atom, is interlinked. Every object is related to every other object, even as each part of the body is inseparably connected with the other parts.

But, according to some, the present section is set forth for the purpose of meditation (nididhyasana), the passages preceding the

illustration of drum, in the previous section are for hearing (sravana), and those passages following the illustration up to the end in the preceding section are meant for reflection (manana). The present section supports the previous proposition 'All this is the Self only', by setting forth the reasons, which are in accordance with the scriptural rules.

इयं पृथिवी सवेषणं भूतूणिणं मरु, अस्यै पृथिव्यै सवणणर् भूतूणति मरुः

यश्चणयमस्यणं पृथिव्यणं तेजोमयोऽमृतृमयः पुरुषः, यश्चणयमध्यणत्मं णिरीरस्तेजोमयोऽमृतृमयः पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्, इदं ब्रह्म, इदं सवम् ण ॥१ ॥

1. This earth is the honey of all beings. All beings are the honey of this earth. (So also) that which is this shining, immortal person in this earth, and which is this shining immortal incorporeal being in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

This mantra forms the basis upon which the whole theme elaborated in the present section rests. Herein is put up the fundamental concept of the unity of existence. The Upanishad has attempted to draw out this unity from the fact of the close interdependence and undeniable mutual correlation among the component aspects that go to make up this phenomenal existence as a whole. Here, the existence is inclusive of its two aspects, the conscious and the unconscious. And both of these aspects are again considered in their individual as well as cosmic standpoints.

Commencing thus, the first mantra posits the unity of the gross universe, the macrocosm, and the body of the individual, the microcosm. The five great elements in their permutation and combination, constitute the common factors behind both. Then, taking the conscious aspect, the sruti considers the mutual correlation of the cosmic Being, isvara, and the individual jiva dwelling in the body, and establishes the identity of the two. This is done by pointing out the mutual cause and effect relationship,

based upon the analogy of the honey and the bee. In view of the previously established unity of cause and effect, this fact of identity is arrived at. Lastly, the over-all identity of this phenomenal existence and the Absolute Being out of whom all things have sprung, by whom all things are sustained, and into whom all things are ultimately unified, is declared.

This earth which is the grossest of all elements, is the support for all creatures, being helpful to them. By 'creatures' is meant all that moves and that moves not. Just as a bee-hive is the abode of very many bees, even so this earth is the abode of all beings, where they perform karmas and enjoy the fruits thereof. The earth being unconscious and gross, is the object of enjoyment for all creatures who are conscious and therefore, called the subjects who enjoy

Just as the earth is like honey to all creatures, even so, all creatures are honey or effect of this earth. All creatures are chiefly composed of earth, the other four elements being only the minor ingredients therein. All creatures have earth as their cause, because physical life springs from earth, of course with the admixture of water and other elements. These two, earth and creatures, are composite effects of each other. Thus from the view-point of cause and effect, they are mutually related and interdependent.

Similar is this person, i.e., the subtle body composed of seventeen principles, which shines with the light of consciousness and which, from the moment of release from mortal fetters, attains immortality. It is like honey to all creatures. It is because the subtle body is an essential factor in every creature. Even after the death or destruction of the physical body, the subtle body lives, and moves from one body to another. Till the subtle body attains final release by the knowledge of the Self, it causes fresh embodiments to creatures. When the subtle body attains freedom, further incarnations would not materialise. Keeping this point in view, the text refers to the subtle principle in every creature and indicates its inevitable nature of reincarnation and gives it the name madhu.

Just as the subtle principle is essential for all beings, even so, all beings are essential for this subtle principle. It has to be borne in mind that all creatures are essential, since they represent the field of reincarnation and action of this subtle principle. The subtle principle cannot become embodied, if there are no creatures, no beings. Hence, the beings sustain the reincarnation of the subtle principle in physical bodies. And so they are interrelated. We cannot see any creature without the subtle principle in it. In the same way, the subtle principle cannot incarnate and manifest itself in the absence of a physical medium. Therefore, the text says that that which is this shining immortal Person in the earth is the honey of all creatures, and all creatures are honey to Him. The mantra is abstruse, and only through meditation one can grasp its true import.

And about the physical being, who is identified with the subtle body, the text says that it is also the honey for all creatures, because all creatures have got bodies. There is no being as such, who is devoid of a body consisting of gross elements. There can be no being without a physical body and no physical body without a creature, a being. It is like a table and wood. The table is inseparably related with wood, and they are not two different objects. The physical being is inseparably connected with the creatures, and creatures are identical with the physical being. Thus, these two effects are composite and blended in each other.

These four-the earth, the beings, the subtle principle in the earth, and that in the beings, - stand as composite effects in relation to the Soul, though, for the time being, they are described as having mutual relation of cause and effect among themselves, each becoming the cause of the other in turn. Everything is a cause of certain effect, and effect of a certain cause. Every object in this universe is the effect of the supreme Cause. But, by itself it makes subject-object distinction on account of its relation with other objects. When a man experiences, he becomes the subject, and when he is experienced, he becomes an object. Thus both subject

and object are blended in a single personality. Similar is the case with cause and effect also.

The seed is the cause of the tree and the tree in turn is the cause of the seed. Thus both cause and effect are blended in each. From this, we postulate that all objects which are effects of some causes and which in turn are causes for some effects, are essentially the effects of the ultimate, causeless Cause. This analogy of 'honey' brings home to us that all objects, despite their mutual cause and effect relationship, are nothing but the composite effects of the supreme Cause. The creatures, the earth, the consciousness in the creatures and the consciousness in the earth-these fourfold effects are blended in one cause, and are denoted by the interrelated and honey-relationship, interblended, interdependent.

But, this relationship is ascribed to them due to ignorance of the fact that they have one cause. And this cause is the Self who is, in this context, seen as fourfold.

The declaration in this mantra 'ayameva sah - this is verily That' reveals the essential nature of all objects. The fourfold division which represents the condition that exists in this phenomenal creation, is denoted by the word 'this' in this passage. And, this creation which is an effect of interaction among the above-mentioned fourfold entities, is none but that Self who is the essential, real, inner Consciousness denoted by the term 'That'. But declaring 'this is That', the essential and underlying Reality of the empirical universe is set forth, and we are reminded of the declaration in mantra II-iv-6 of this Upanishad where the Self is the subject matter of discussion and decision, and the term 'That' here refers to the Self about which it has been declared 'this all is this Self', therein.

Again, the four sentences - 'this is indeed that which is the Self', 'this is Immortal', 'this is Brahman', and 'this is the All' - remind us that this universe, represented by the said fourfold division, in essence, is the Self which is Brahman, the Immortal, the All. In the course of Yajnavalkya's instructions to his wife Maitreyi, it has been

said that this Atman is to be realised through hearing, reflection and meditation. The same Atman is to be identified with the Self which is under discussion now. And that Immortal who has been referred to by Maitreyi and explained by Yajnavalkya, in the preceding section, is the same as this Immortal who is declared to be the ultimate Cause of this fourfold division. Similarly, Brahman who was dealt with in murta-amurta brahmana and was denied of all predications, by the declaration of 'not this, not this', is the same here, whom the present mantra reviews to be the ultimate causeless Cause of all interrelated cause and effects. Again, this ultimate Cause of the entire universe is the same through whose knowledge, the knowers of Brahman, such as Vamadeva, attained identity with all. Thus the terms 'Self', 'the Immortal', 'Brahman' and 'the All' are identical and they refer to the non-dual Reality. That ultimate Reality should be the cause behind the entire co-relativity which exists among the above-said fourfold division. Just as we superimpose a person on a distant stump on a moonlit night by erroneous perception, even so, the co-relativity among earth and the rest, is also a superimposition due to the ignorance about the Reality. The reality is Brahman. There is no duality, no separate entity other to It.

Thus, through the meditation on the vital connection that exists among earth, beings, the consciousness in the earth and the consciousness in the beings, we come to the conclusion that all the four are the Self and Self alone.

The succeeding thirteen mantras up to mantra 14 deal with similar meditations. In the place of the earth mentioned in this section, the remaining four elements, and other subtler and abstract as well as cosmic entities are taken up, discussed, and the same conclusion arrived at.

इमण आपः सवेषणं भूतू णिणं मरु आसणमपणं सवणणर् भूतू णति मरुः

,

यश्चणयमणस्वप्सु ु तेजोमयोऽमृतृ मयः पुरु षः यश्चणयमध्यणत्मं ं रैतसस्तेजोमयो-

ऽमृतृमयः पुरुषः अयमेव स योऽयमणत्मण; इदममृतृम् ◌्इदं ब्रह्म, इदं सवम् ण ◌्
॥२ ॥

2.Thesewaters are honey to all beings. All beings are honey to thesewaters. (So also) that which is this shining immortal person inthesewaters and also that which is this shining immortal person identifiedwith the semen in this body, this indeed is that which is thisSelf,this is the Immortal, this is Brahman, this is All.

Waterisnow taken up for meditation. According to another sruti, thewaterhas its special abode in the semen. It says: 'Water becamesemen and entered the virile member' (Ai. Up. II-4). In this presentmantra, the fourfold divisions for contemplation are: the grossprinciple in water, that in the beings, the subtle principle in water,andthat in the semen, which sustain and help each other. Thegrossform of water and the creatures are vitally connected. Thesubtleconsciousness in the water and that in the creatures speciallymanifested in the semen are like honey to all beings and all beingsare honey to them. All these are effects of the supreme Cause.Their essential nature is Brahman, the Self, the Immortal.

अयमग्निः सवेषणं भूतूणिणं मरु, अस्यणनिैः सवणणर् भूतूणति मरु

यश्चणयमग्स्मन्र्निौ तेजोमयोऽमृतृमयः पुरुषः, यश्चणयमध्यणत्मं वणङ्गयस्तेजो- मयोऽमृतृमयः पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्, ◌्
इदं ब्रह्म, इदं सवम् ण ◌्॥३ ॥

3. This fire is the honey to all beings. All beings are honey to this fire. (So also) that which is this shining immortal person in this fire and also this shining immortal person identified with speech in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

Likewise is fire. It has its special abode in the organ of speech in this body of man. It is said: 'Fire became speech and entered the mouth' (Ai. Up. II-4). Here, the meditation is on the identification of the gross form of fire, the beings, the consciousness in fire, and

the consciousness in the beings specially manifest in the organ of speech. Each one of these is like honey to the other. All the four are correlated, and all the four are nothing but the Atman-Brahman.

अयं वणयुः सवेषणं भूतूणिणं मरु, अस्य वणयोः सवणणर् भूतूणति मरु;

यश्चणयमग्स्मन्वणयौ तेजोमयोऽमृतृमयः पुरुषः, यश्चणयमध्यणत्मं प्रणर्स्तेजोमयो- ऽमृतृमयः पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्, इदं ब्रह्म, इदं सवम् ण ॥४ ॥

4. This air is honey of all beings. All beings are honey to this air. (So also) that which is this shining immortal person in this air and also this shining immortal person identified with the vital force in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

Likewise is air. Air resides in the body as prana, the vital force, and enlivens it. So long there is prana, the body lives and moves, and in its absence, it falls dead and motionless. The element air is called honey, because it helps body by furnishing it with the necessary materials. This is the gross aspect of air. The subtle aspect is the consciousness in the air and in the prana in the body. 'Wind became breath and entered the nostrils' - says the Aitareya Upanishad (II-4). The gross form of air, the beings, the consciousness in the air, and the consciousness in the beings specially manifest as prana, are identical with the Atman.

अयमणददत्यः सवेषणं भूतूणिणं मरुअस्यणददत्यस्य सवणणर् भूतूणति मरु ; यश्चणयमग्स्मन्णिददत्ये तेजोमयोऽमृतृमयः पुरुषः यश्चणयमध्यणत्मं चणकुषस्तेजो- मयोऽमृतृमयः पुरुषःअयमेव स योऽयमणत्मणइदममृतृम्इदं , ब्रह्मइदंसवम् ण ॥५ ॥

5. This sun is honey to all beings. All beings are honey to this sun. (So also) that which is this shining immortal person in this sun and also this shining immortal person identified with the eye in this

body, this is indeed that which is this Self, this is the Immortal, this is Brahman. this is All.

This visible and gross sun is meant here at the first instance. The subtle principle in the sun is denoted by the term the shining immortal person. In the body, the principle in the sun is identified with the consciousness in the eye. 'The sun became sight and entered the eyes' (Ai. Up. II-4). Meditation is prescribed on the identity of the gross form of the sun, the beings, the conscious principle in the sun, and that in the beings which manifests specially in the eye.

इमण ददिः सवेषणं भूतणिणं मरु, आसणं ददिणं सवणणर् भूतूणति मरु; यश्चणयमणसु

ददकु तेजोमयोऽमृतृमयः पुरुषः, यश्चणयमध्यणत्मं श्रौत्रः

प्रणततश्रुत्कस्तेजोमयोऽमृतृमयः पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्,

इदं ब्रह्म, इदं सवम् ण ॥६ ॥

6. These quarters are honey to all beings. All beings are honey to these quarters. (So also) that which is this shining immortal person in these quarters and also this shining immortal person identified with the ears and every act of hearing, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

Similar is the meditation on the quarters and the beings, both in their gross and subtle aspects all of which are identical with the Atman. "The quarters became the hearing and entered the ears' (Ai. Up. II-4). The presiding deities of the quarters are identified with the principle in the ears and every act of hearing, since it is specially manifest in them.

अयंचन्द्रःसवेषणं भूतूणिणंमरुअस्यचन्द्रस्यसवणणर्भूतूणतिमरु ;

यश्चणयमग्स्मंश्चन्देरे तेजोमयोऽमृतृमयःपुरुषःयश्चणयमध्यणत्मं ,

मणिसस्तेजोमयो- ऽमृतृमयःपुरुषःअयमेव़सयोऽयमणत्मणइदममृतृम्इदं ,

ब्रह्म, इदंसवम्ण ॥७ ॥

7. This moon is honey to all beings. All beings are honey to this moon. (So also) that which is this shining immortal person in this moon and also this shining immortal person identified with the mind in this body, this is indeed that which is this Self, this is the Immortal. this is Brahman, this is All.

The moon refers to the gross and visible moon. The shining immortal person refers to the subtle, conscious principle in the moon. Moon in its subtle conscious aspect is identified with the consciousness in the mind. 'Moon became mind and entered the heart' (Ai. Up. II-4).

इयं ववद्युत्सवेषणं भूतूणिणं मरु, अस्यै ववद्युतः सवणणर् भूतूणति मरु

यश्चणयमस्यणं ववद्युतत तेजोमयोऽमृतृमयः पुरुषः, यश्चणयमध्यणत्मं

तैजसस्तेजो- मयोऽमृतृमयः पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्, इदं

ब्रह्म, इदं सवम् ण ॥८ ॥

8. This lightning is honey to all beings. All beings are honey to this lightning. (So also) that which is this shining immortal person in this lightning and also this shining immortal person identified with light and heat in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

The lightning refers to its gross and visible form and the shining immortal person refers to the subtle conscious principle indwelling the lightning. Lightning in its subtle form is identical with light and heat in the cosmic sphere, and with the organ of touch in the beings.

अयं स्तितयतुिः सवेषणं भूतणिणं मरु, अस्य स्तितयत्ीिः सवणणर् भूतूणति

मरु; यश्चणयमग्स्मन्स्तितयलौ तेजोमयोऽमृतृमयः पुरुषः, यश्चणयमध्यणत्मं

णिब्दः सौवरस्तेजोमयोऽमृतृमयः पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्,

इदं ब्रह्म, इदं सवम् ण ॥९ ॥

9. This cloud is honey to all beings. All beings are honey to this cloud. (So also) that which is this shining immortal person in this

cloud and also this shining immortal person identified with the sound and voice in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

'This cloud' refers to the gross and visible form of the cloud. 'The shining immortal person' refers to the subtle principle in the cloud. Cloud in its subtle form is identified with sound generally and voice particularly.

अयमणकणिः सवेषणं भूतूणिणं मरु, अस्यणकणिस्य सवणणर् भूतूणति मरु;

यश्चणयमग्स्मन्णिकणिे ◌े तेजोमयोऽमृतृमयः पुरुषः, यश्चणयमध्यणत्मं

र्हद्यणकणि- स्तेजोमयोऽमृतृमयः पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्, ◌्

इदं ब्रह्म, इदं सवम् ण ◌्॥१० ॥

10. This ether is honey to all beings. All beings are honey to this ether. (So also) that which is this shining immortal person in this ether and also this shining immortal person identified with the space in the heart in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

'This ether' refers to the empty space which lies in between two objects, the atmospheric space. The shining immortal person refers to the subtle conscious principle in the ether. It is specially manifest in the space of the heart in beings.

अयं र्मःण सवेषणं भूतूणिणं मरु , अस्य र्मस्णय सवणणर् भूतूणति मरु ;

यश्चणयमग्स्मन्म्रें तेजोमयोऽमृतृमयः पुरुषः यश्चणयमध्यणत्मं

र्णमस्णतेजोमयो- ऽमृतृमयः पुरुषःअयमे्व सयोऽयमणत्मणइदममृतृम्इदं ,◌्

ब्रह्म इदं सवम्ण ◌् ॥११॥

11. This moral order is honey to all beings. All beings are honey to this moral order. (So also) that which is this shining immortal person in this moral order and also this shining immortal person in this body is moral order, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

Moral order is invisible, but nevertheless it can be seen in its effects. Although moral order is not directly visible to the senses and the mind, its existence is felt through its visible effects, the elements such as the earth and the rest. And because of the essential non-difference between cause and effect, it is stated here as though it is directly perceived.

This moral order, which controls the entire universe, and which is in accordance with the universal law, causes different elements to move according to definite law and presents different worlds, different beings, gods, and the like through their transformation and interaction.

This moral order is the embodiment of the principle of universal law and order which is called rita. The great cosmic activities are carried on according to this principle which is conceived as immutable and inviolable. The regularised course of action of every atom of the universe is directed by this moral order. The moral order invests the universe with sublimity, and its working with supreme justice. Thus the course of universal activity is ordained with justice and accuracy through the principle of dharma. The regularity in the particular positions, movement and behaviour of different phenomena such as earth, sky, fire, water, wind, sun, moon, lightning and others, is attributable to this moral order which manifests itself as all these entities and nourishes life in this vast universe.

This moral order is generally conceived to mean 'vows' or 'conduct', refraining from falsity, and agreement with divine merits in moral contexts. It, therefore, means virtue consisting of honesty, rectitude, fellow-feeling, charity, non-violence, truthfulness, sweet and agreeable speech, continence and control of senses, reverence, faith and austerities. Here, however, it must not be taken in a general sense of morality, but must mean to denote the cosmic order and divine ordinance. Although in a previous context (I-iv-14) truth and righteousness (moral order) have been spoken as identical, here, however, they are treated as separate, since their respective effects are distinct, visible and invisible. Moral

order invisibly produces twofold effects which may be termed as general and particular. In its general or cosmic form, it causes action and regularised movement in the elements and cosmic bodies such as sun, moon and others. In its particular or physical form, it is responsible for the existence of the individual body and organs and decides the course of their movement and behaviour. It may very well be said that this moral order, in the cosmic realm, directs the aggregate of all heavenly bodies, and in the individual sphere directs the aggregate of the gross body and organs. Moral order and truth, though inseparable and identical, have different duties to perform. It is something like a person as the king and also as the father of his children, having twofold different duties to discharge and twofold personalities in different realms of his activities, though really he is only one. That general or cosmic form of moral order which directs the actions of elements, is described in this passage as the shining immortal principle. Its particular or individual form is identified with the shining immortal principle in the body that fashions the aggregate of the body and organs. All these are to be meditated upon as interdependent, correlated and vitally connected with each other, as the manifestation of the one, non-dual Atman.

इदं सत्यं सवेषणं भूतूणिणं मरु, अस्य सत्यस्य सवणणर् भूतूणति मरु;

यश्चणयमग्स्मन्सत्ये तेजोमयोऽमृतृमयः पुरुषः, यश्चणयमध्यणत्मं सणत्यस्तेजोमयो- ऽमृतृमयः पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्, इदं ब्रह्म, इदं सवम् ण ॥१२ ॥

12. This truth is honey to all beings. All beings are honey to this truth. (So also) that which is this shining immortal person in this truth and also this shining immortal person identified with the truth in this body, indeed this is that which is this Self, this is Immortal, this is Brahman, this is All.

Although it is said in mantra (1-iv-14) that that which is righteousness is Truth, and thereby, their non-difference is

asserted, however the truth is set forth separately and is not held identical with righteousness from the viewpoint of effect and action.

It has been said in the preceding passage, that moral order is invisible and produces its effects in general and in particular, in its relations with the cosmos and the individual. Here, 'truth' may be defined as that which is visible in and agreeing with the moral order and conduct of thought, speech, and deed. The term 'truth' should not be restricted to 'non-falsity' in speech alone, as it is commonly understood. It represents the entire field of goodness and negation of vices such as dishonesty, bad intentions, impreca-tion, adultery, thieving, inflicting injury to life and other sins or vices. The term 'truth' sums up in it, the entire code of right conduct which, of course, varies in degree according to the standard of individual understanding and development. Thus, truth has an independent value for every individual, every object of this universe.

This truth also, like moral order, is twofold and produces its effects general and particular. The shining immortal principle in this truth is its general form which is responsible for the movement of gross elements and which is inherent in them. Its particular effect is inherent in the body and the organs and is responsible for their behaviour and movement.

All these, the truth, the beings, the principle in the truth, and the principle identified with the truth in the body are composite effects and thus interrelated. They are honey for each other. They are effects of each other and undeniably interdependent.

इदं मणिुषं सवेषणं भूतूणिणं मरु, अस्य मणिुषस्य सवणणर् भूतूणति मरु;

यश्चणयमग्स्मन्मणिुषे तेजोमयोऽमृतृमयः पुरुषः, यश्चणयमध्यणत्मं मणिुषस्तेजो- मयोऽमृतृमयः पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्, इदं ब्रह्म, इदं सवम् ण ॥१३ ॥

13. This human being is honey to all beings. All beings are honey to this human being. (So also) that which is this shining immortal

person in this human being and also this shining immortal person identified with the human being in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

"This human being' mentioned here, includes all other beings belonging to every kind of organism. There is mutual relation of helpfulness which exists in all beings. All these are, therefore, correlated.

The beings are indicated as twofold with reference to the astral and the gross body. That which is subtle or astral is indicated by the term 'this shining, immortal person in this human being' and that which is gross by the term 'this shining immortal person identified with the human being in this body,' thus identifying both with the ultimate principle, the Atman.

All these, the sum-total of all species, the subtle principle abiding in them, their individual gross forms and all beings in general, are helpful to one another, since they are inseparable and non-different from the viewpoint of their ultimate cause and from the fact of their being effects of a common cause.

अयमणत्मण सवेषणंभूतूणिणं मरुअस्यण्ात्मिः सवणणर् भूतूणति मरुः

यश्चणयमग्स्मन्णित्मति तेजोमयोऽमृतृमयःपुरुषः यश्चणयमणत्मणतेजोमयो- ऽमृतृमयः

पुरुषः, अयमेव स योऽयमणत्मण; इदममृतृम्, इदं ब्रह्म, इदं सवम्ण

॥१४ ॥

14. This self (cosmic body) is honey to all beings. All beings are honey to this Self (cosmic body). (So also) that which is this shining, immortal person in this self (cosmic body) and also this shining immortal person in the (individual) self, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

'This self' in this mantra refers to the cosmic body which has been defined so far, beginning from the earth mentioned in the 1st mantra of this section and ending with the human being in the just preceding mantra. The aggregate of all bodies, devoid of all

distinctions, is meant here by the expression 'this self'. It refers to virat, the sum-total of all gross bodies in the macrocosm.

This shining immortal principle in the body' refers to the subtle principle which is in the cosmic body of virat, hiranyagarbha, the cosmic totality of all mind, the essence of the subtle. It was mentioned as being identical with the shining, immortal principle in the earth in mantra II-v-1, where the reference is only to one element, viz., the earth. The sum-total of all astral bodies is represented by hiranyagarbha, the inner principle in virat, the cosmic body, indicated in all the preceding passages through the expression 'this shining immortal person'.

'This shining immortal person in this individual self' refers to the chidabhasa, the individual consciousness which is an effect of or reflection through the gross and subtle bodies and a product of individualisation by the limiting adjuncts. It is self-luminous, and therefore, it is referred to as shining. It is eternal, and therefore, referred to as immortal.

सवण अयमणत्मण सवेषणं भूतणिणमथर्पततः सवेषणं भूतूणिणं रणजणतद्विण
;

ि्रिणभौ च ि्रिमौ चणरणः सवे समवपतणणः एवमेवणग्स्मन्त्रणत्मतिसवणणर्

भूतूणति सवे देवणः सवे लोकणः सवे प्रणर्ण, सव णएत आत्मणिः समवपतणणः ॥

१५॥

15.Verily,thisAtmanisthe Ruler of all beings (and) the King of all beings.Justasallthespokes are held together in the hub and the fellyofachariot-wheel,even so all beings, all gods, all worlds, all organs,alltheseindividual selves are held together in this Atman.

Bysettingforththemutual cause and effect relationship based upontheanalogyofhoney, and establishing the unity of cause and effect,thediscussionon the identity of the universe and the Absoluteisconcludedhere. The attainment by one, of this identity, is notbecomingsomething which one is not, but realising an existingfact,Brahmanwith which the Self is identical in essence. On accountofignorance, it appears to be distinct through the

limiting adjuncts, but when true knowledge dawns, this ignorance is removed and the individual Self becomes free of all distinctions. This universe of the fourfold division of mutual cause and effect in the gross and subtle realms, so far described in this section, is merged in the true Self. It is realised that hiranyagarbha, virat and the reflected consciousness in the form of the individual and everything else, have always been the non-dual Brahman. How this apparent process of individualisation and unification takes place in the non-dual Absolute, has already been explained in the previous sections.

The present mantra says that this Self which is the underlying Reality of all diverse phenomena referred to so far in relation to the cosmic and the individual realms and in their gross and subtle forms, is the ruler and the king of all beings, the ruling king of all beings. He is independent of all duality, since the epithet 'all' excludes none and includes everything. Through the knowledge of Brahman, one attains ruling kingship of the universe.

Just as in a wheel, all spokes are held together in the hub and the felly, even so, all beings, from the cosmic hiranyagarbha down to the minutest invisible atom, all gods stated in different religious texts, all worlds such as this earth and others mentioned in the several mythologies, all organs of action and knowledge, all these individual selves subject to ignorance, limitation and bondage, also everything else other than those mentioned here, are fastened, as it were, to the supreme Self. They are nothing but the Self. This is the declaration on the over-all identity of this phenomenal existence and the Absolute Being from whom the creation has sprung up, by whom it is sustained and in whom it is unified, an existing, eternal fact which is realised at the dawn of Self-Knowledge.

Thus, from the first to the fifteenth mantras in this section, the knowledge of Brahman has been explained, and the question raised by Maitreyi in mantra II-iv-3, 'What you know certainly about Immortality, that alone tell me', has been answered here: 'the knowledge of the Self leads to Immortality'. Now, the Upanishad

introduces four mantras with a view to eulogise the so-far-said secret and sacred 'honey-doctrine' which is capable of dispelling the ignorance and establishing the overall identity of the world and the Absolute. These mantras in aphoristic language refer to the well-known story connected with this secret knowledge. This story narrated elsewhere in a different context runs thus:

Sage Dadhyach was the disciple of Daiva Atharvana and was well-versed in the atharva-veda and also in brahma- vidya. Once, indra the king of the celestials went to the sage's ashram, in the disguise of a guest in order to get instructed on brahma-vidya by him. The sage at first refused to teach Indra, since the former knew that the latter was not qualified and fit to receive the instructions on the supreme Brahman. However, considering his obligation to the guest, the sage yielded to indra's suppliant request and started instructing him on the subject. In the course of his instructions, the sage while explaining the necessity of dispassion for a spiritual aspirant, strongly condemned sense enjoyments in the three worlds and depicted one who revels in sense objects as worse than a dog. Misunderstanding these remarks of the sage and taking them as a personal insult, indra got enraged. He could not tolerate the sage's observations that heavenly enjoyments are to be despised and rejected. indra did not kill the sage for fear of his curse and the sin that would result from killing a brahmana, a knower of Brahman.

Nevertheless, he warned the sage that if he ever happened to teach the knowledge of Brahman to anyone else, he would strike his head off.

Once the two asvins, the physicians of the celestials, approached the sage for getting instructed into brahma- vidya. When they were informed by the sage of the dire consequences that would follow if he imparted the instructions, they promised to save him. They removed the sage's human head and fixed an equine head in its place. And the sage imparted brahma-vidya to the two asvins through the horse's head. When indra came to know of this, he went and struck off the sage's head. It was the horse's head that

was separated and the asvins replaced it by his original human head which they had carefully preserved.

This shows the greatness of the knowledge of Brahman which is so difficult of attainment even by the gods and also that this knowledge should not be imparted to one who does not possess the necessary qualifications, such as, dispassion, serenity, control of the senses, discrimination and the like. Should this knowledge be given to an unqualified aspirant, one may rest assured that the instructions would be misunderstood and misused. The sensual and passionate people are afraid that through this knowledge, they will be compelled to forego their sense enjoyments. Unqualified students give an erroneous and misguiding connotation to this great Self-knowledge, by holding that this world is Brahman and, therefore, worthy of all enjoyments. They say: "This world is as real as Brahman. It is not false and non-existent. Hence it should not and could not be renounced, but should be enjoyed in its fulness. Renunciation is out of place." Further, they, citing the Upanishad, hold that the whole creation is like honey to all creatures and, therefore, an object of enjoyment, and that everything in this universe is to be enjoyed and not to be renounced. To those who hold such perverted view, this honey-doctrine or brahma-vidya does not reveal its real import but remains concealed by their own ignorance. Hence, it is said that this supreme Knowledge should be carefully preserved and should be given only to those who are spiritual-minded and who consider the Self alone as the over-all Reality. Never should this knowledge be imparted to those who seek for lower sense pleasures. To those who run for sensual happiness and indulge in gross enjoyments, dispassion and renunciation must be taught first by declaring the unreal and transient nature of the world and worldly pleasures. They must be told that the enjoyments of this world, even of the heaven, obtainable through wife and children, wealth and property, and ritualistic sacrifices, cannot confer Immortality. They will then cultivate distaste for earthly as well as heavenly pleasures and

strive for attaining immortality by leaving all desire-motivated rites and karmas.

Thus brahma-vidya taught in the present section is extolled and praised, because it frees one from this mortal world and bestows Immortality. Take the instance of sage Yajnavalkya. Although he was like any other man, he gave up attachment to worldly objects and attained the knowledge of the Self.

इदं वै तन्मरु दध्यङ्ङणिवर्ण ोऽग्श्वभ्यणमुवुणच । तदेतदृवषः पश्यन्विोचत् ्।

तद्वणं िरण सिये दंस उग्र-

मणववष्कृर्ोमम तन्यतिु णवृगूष्टम् ्।

दध्यङ्ह यन्मध्वणिवर्ण ो वण-

मश्वस्य ीर्ण णप्र यदीमुवुणच ॥ इतत ॥ १६॥

16. This verily is thathoney(doctrine)whichDadhyachversedin atharva-veda taughttheasvins.Seeingthat,theSeerspokethus: O men, as thunder(reveals)therain,(likewise)Imakeknownthat mighty and fearfuldeedyouboth(did)foryourgain,whichis(the doctrine of honeyand)thatwhichDadhyachAtharvanadeclared to you through theheadofahorse.

This mantra saysthatwhathasbeensaidsofaristhatmadhu-vidya, honey meditationwhichDadhyach,versedinatharva-veda, taught the twin-gods,theasvins,inadifferentcontextdealingwith the rite called pravargya,whereitwasonlyhinted,butnotclearly expressed.

What he said there isreproducedhereinthismantraandalsoin the following mantras17to19.

The Seer said: O asvinsinhumanform,justasthunderrevealsthe forthcoming rain, evenso,Ideclareherethatmightyandfearful deed of yours, the cuttingofftheheadofDadhyachandfixingin its place the equine head,whichyoudidforgainingtheknowledge

of the Honey meditation, and which sage Dadhyach revealed to you through the head of the horse which you had fixed in place of his human head.

This mantra is eulogistic, even though it may seem condemning the action of the asvins. It reveals the glory of the Self-knowledge and the difficulty of its attainment.

इदं वै तन्मरु दध्यङ्ङणिवर्ण ोऽग्श्वभ्यणमुवुणच । तदेतदृवषः पश्यन्विोचत् ॅ।

ओवर्णणयणग्श्विण दरीचे-

ऽश्व्यं मिरः प्रत्यैरयतम् ॅ।

स वणं मरु प्रवोचदृतणयि् ॅ

त्वणष्रं यद्दस्रणववपकक्ष्यंवणम् ॅ॥इतत॥१७॥

17. Thisverilyisthathoney(doctrine)whichDadhyachAtharvana taughtthetwinasvins.Seeingthat,theSeerspokethus:Oasvins! (bothofyou)substitutedanequineheadonDadhyachAtharvana. O Mightyones!he,truetohispromise,declaredtoyouboth,the honey(meditation)relatingtothesunand(declared)toyou(that) which is tobekeptsecret.

The sage,Kakshivatbyname,seeingthedeedsofthetwoasvins, speaks:

O asvins,bothofyousubstitutedanequineheadonDadhyach,in order togetinstructedonthemadhu-vidya.OMightyasvins!The sage Dadhyach,truetohispromisemadetoyouwhenyou approachedhimfirstforinstructions,revealedtoyoubothth e doctrines.Thosetwodoctrinesare:Thefirstisthatrelatingtothe sun. It isenjoinedinordertorestoretheheadofvishnu,thedeity identifiedwithsacrifice,whichheissaidtohavelostonaccountof his prideofsuperiorityandexcellenceoverothergods.Inorderto restorethehead,theritecalledpravargyawasstarted.Alltherites connectedwithpravargyasacrificeareforrestoringtheheadof this yajna-purusha,thepersonidentifiedwiththesacrifice.The

head of vishnu severed due to the mischievous conspiracy played by the other gods, became the sun. Hence, this rite is connected with the sun.

The second doctrine is relating to the Self, which is dealt with in the present section, in fact, throughout the whole chapter. This doctrine should be kept secret - this is the instruction of the Seer of this mantra. The reason for secrecy has already been stated.

इदं वै तन्मरु दध्यङ्ङणिवर्ण ोऽग्श्वभ्यणमुवुणच । तदेतदृवषः पश्यन्विोचत् ॥

पुरश्चक्रे द्ववपदः पुरश्चक्रे चतुष्पदः ।

पुरः स पक्षी भूत्वण पुरः पुरुष आववित् ॥इतत ॥

स वण अयं पुरुषः सवणणसु ुपूषु ण पुररियः ॥ कवंचिणिणवृतृम्॥ ॥

कवंचिणसंवृतृम् ॥१८॥

18. ThisverilyisthathoneydoctrinewhichDadhyachAtharvana taughtthetwoasvins.Seeingthat,theSeerspokethus:(He) createdbodieswithtwofeet,createdbodieswithfourfeet.Having becomeabirdfirst,thatPersonenteredthebodies.Thisverilyis thePerson(who)dwellinginallbodies(iscalled)purusha.There isnothingwhichisnotenvelopedbyHim.Thereisnothingwhich isnotpenetrated byHim.

Now,thismantrabrieflydeclarestheunityoftheSelf,andsums uptheknowledgeoftheSelfelaboratelydealtwithsofar.TheSeer revealstheunityofexistence,thehomogeneousnatureoftheSelf inallbeings.Howisthismeditationtobepractised?Thisisbeing said:

He,thesupremeLordcreatedthebodiesinthisuniverse,as describedinthefourthsectionofthefirstchapter.Hecreated humanbeingswithtwofeetandanimalswithfourfeet.Havingthus createddifferentbodiescomparabletocitadels,theLordentered into themasthesubtleprinciple.'Bird'inthismantrarepresents the subtlebody,and'bodies'standforthegrossbodies.On

account of his dwelling in all bodies, He is designated as purusha. Since the purusha also fills or pervades all alike, He is identical with Brahman. To support this view, the mantra adds that there is nothing which is not enveloped by Him and that there is nothing which is not penetrated by Him. Everything is pervaded by Him from inside as well as from outside.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नुवाच ।

रूपं रूपं प्रतिरूपो बभूव,

तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुरुरूप ईयते,

युक्ता ह्यस्य हरयः शता दश ॥ इति ॥

अयं वै हरयः अयं वै दश च सहस्राणीमे, बहूनि चानन्तानि च;

तदेतद्ब्रह्मापूर्वमनपरमन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः इत्युपनिषत् ॥१९ ॥

॥इति द्वितीयाध्यायस्य पञ्चमं ब्राह्मणम् ॥

19. This verily is that honey (doctrine) which Dadhyach Atharvana taught the two asvins. Seeing that the Seer spoke thus: (He) became similar in form to each form. That form of His is for making Himself known. The supreme Being, through maya, appears manifold, for ten and hundreds of his organs are yoked (as horses to the chariot). He indeed is (these) organs. He indeed is ten and thousands, many and endless. He, Brahman, is without cause, effect, interior and exterior. This Self who is all-experiencing, is Brahman. Thus is the supreme instruction.

Now, the entire madhu-vidya, meditation on the identity of this phenomenal existence and the Absolute Being, set forth through various references to the close inter- dependence and mutual

correlation among the component aspects that go to make up this phenomenal existence as a whole, is being concluded.

It has been stated in various contexts, how the supreme Being projected this phenomenal universe of names and forms. Whichever form He projected, He assumed the likeness of that form. He assumes the shape of an ant and resembles the ant. He assumes the form of an elephant and looks like an elephant. In short, He appears in accordance with all the limiting adjuncts.

And, this appearance which is due to the limiting adjuncts, the names and forms, is for visualisation, for the sake of meditation. Although He is formless, for realising Him through meditation and worship, He is to be visualised in some form or other, according to the taste and temperament of the aspirant, since the nameless and formless nature of Brahman is difficult of conception by the ordinary mind. This is the reason why He has put on the manifold appearances. Now the how of it is said: Through maya, His own illusory power, a false identification with one's own body, results in the false notions superimposed by ignorance, and the supreme Being appears manifold, although He is ever the same pure non-dual Consciousness in essence.

The nature of maya by which He appears as manifold, is briefly stated. Just as horses are yoked to a chariot, even so, the ten organs are yoked to the individual body which is compared to a chariot. Nay, hundreds of organs are yoked, because individual bodies are many, and to every one, ten organs of action and knowledge are yoked.

He indeed is these organs, and He indeed is the ten, thousand, many and endless numbers as well as objects. The large number of individual bodies, the senses and sense-objects are but the supreme Self. He seems to be possessing manifold forms and since there are infinite number of bodies, the mantra uses the term 'endless'.

But, it is due to ignorance, superimposition and false knowledge, that we hold the Self as something different from the organs, and

wrongly believe that there are as many souls as there are individual bodies and organs. The organs always perceive the outer name and form, and are not accustomed to see the inner Truth. Hence arises this erroneous conception of many souls corresponding to the many bodies. With a view to avoid any misunderstanding of the import of the sruti passages, this concluding mantra of this section reconciles all apparent contradictions by saying that Brahman is without cause and effect, without interior and exterior, and thus transcends all duality.

Now the final declaration and conclusion of the theme of this section is stated: The Self who is the all-experiencer, the inner Self in all, is Brahman about whom the Upanishad in mantra II-i-1 promised to teach us in the words: 'I will teach you Brahman', and by the knowledge of whom men thought that they would become the All as declared in mantra I-iv-9. This is the meditation known as madhu-vidya, the teaching of Upanishad which confers immortality.

Summary

Everything is dependent on everything else. The infinite number of objects and concepts of this universe are inextricably connected with one another, as the threads in a network. All this is verily nothing but the supreme Reality, the Atman-Brahman. This is, in short, the essence of the instruction in this section of the Upanishad called the madhu-brahmana. madhu is honey and honey is considered as the sweetest thing. The sweetest and the dearest to oneself is one's own Self, the Atman. Perhaps this may be one of the reasons to name this section as madhu-brahmana, the Atman, the honey of honey, being the subject matter directly dealt with in this section. We get here a sublime and magnificent description of the true nature of the universe and the Reality, its essence. Everything from the Creator brahma down to the so- called most insignificant beings like the worms and ants, as also that which we in our ignorance designate as insentient matter such as the rocks and mountains, is organically and vitally connected. To consider them as separate, unconnected entities, is the height

of human folly, a sin which brings with it the suffering of this mortal existence. It is, therefore, wisely said by Masters that all this is Brahman. The so-called particular object does not really exist. When one touches an object, one touches the whole cosmos and when one sees something, it is not an isolated object one sees, but it is the whole universe. Everything here and everywhere is honey, the Atman, one's own Self that which one loves most, the Self of all.

The earth element contains all other elements which go to make up this universe and everything including beings, contains earth. The conscious luminous principle in the earth is the same that is present in all. These four, viz., the earth element, the beings including every object, the consciousness in the earth, and the consciousness in the beings and objects, are nothing but the Atman. This is the meditation prescribed in this section. One can substitute in the place of 'earth' any other element or heavenly bodies as the sun and the moon or the directions, lightning or sound or any abstract principle like law and truth, or all the beings and the cosmos. The realisation of the immanence of the Consciousness in this microcosm as well as the macrocosm, is the result of this meditation, wherein the subject and the object coalesce, the pairs of opposites disappear and the triads, like the seer, seen and the sight, the knower, the known and the knowledge, merge into the non-dual experience.

All pain and sorrow is due to our forgetting the ultimate cause that is present in all the effects, the individual objects or incidents. This forgetfulness is bondage. One should remember the cosmic entity as the essence of anything and everything, and the connecting link between any two objects, thoughts and ideas. The interconnection and interdependence in this universe are likened to those existing between the spokes of a wheel, its felly and the hub. The last mantra gives the conclusion, by saying that it is the supreme Being who appears, through his power of maya, as the umpteen beings and objects and concepts. This is the secret truth. To say that the world veils Him is ignorance, and to realise that the world reveals

Him is knowledge. How does the world reveal Him? But for Him, how can the world exist! Existence is He. Creation is He and destruction is He. The creator is He and the created is He alone. He does not change by His creation. He is non-different from His creation which is not external to Him. This is the great mystery of God and His creation. The meditation on 'Honey' reveals this mystery, reconciles all apparent contradictions, resolves all problems, and brings about the supreme peace and bliss.

Thus Ends the Fifth Section Entitled

Madhu-Brahmana in the Second Chapter

SECTION VI

VAMSA-BRAHMANA

अि वंिः । पौततमणष्यो गौपविणत् गौपविः पौ॒तमणष्यणत् पौततमणष्यौ॒ गोपविणत्, गौपविः कौमिकणत् कौमि॒कः कौग्ण्डन्यणत् कौग्ण्डन्यः , णिग्ण्डल्यणत्॒णिग्ण्डल्यः कौमिकणच्च गौतमणच्च गौत॒मः - ॥१ ॥

1. Now,the line of teachers (for the firsttwo chapterscontainedin the madhu-kanda): Pautimashya (received this doctrine) from Goupavana, Goupavana from (another) Pautimashya, (this) Pautimashya from (another) Goupavana, (this) Goupavana from Kausika, Kausika from Kaundinya, Kaundinya, from Sandilya, Sandilya from (another) Kausikaand Goutama, Goutamafrom-

आग्निवेश्यणत्॒आग्॒निवेश्यः ि णग्ण्डल्यणच्चणिमभम्लणतणच्च ओम॒भम्लणत ओमभम्लणतणत्॒ओमभम्लणत ओमभम्लणतणत् ओमभम्लणतो गौतमणत् , गौतमः सैतवप्रणचीयोनयणभ्यणम् सै॒तवप्रणचीयोनयौ पणरणियणत् , प॒णरणियों भणरद्वणजणत्, भणरद्वणजो भणरद्वणजणच्च गौतमणच्च गौतमो भणरद्वणजणत्, भणरद्वणजः पणरणिय**णत्**पणरणियो बैजवणपणयिणत्, बैजवणपणयिः कौमिक॒णयि कौमिकणयतिः - ॥ २ ॥

2. (Goutama) fromAgnivesya, Agnivesyafrom (another) Sandilya

and Anabhimlata,Anabhimlata from (another) Anabhimlata, (this) Anabhimlata (fromstill another) Anabhimlata, (this latter) Anabhimlata from(another) Goutama, (this) Goutama from Saitava and Prachinayogya, Saitava and Prachinayogya from Parasarya, Parasaryafrom Bharadvaja, Bharadvaja from (another) Bharadvaja and (another) Goutama, (this) Gautama from (still another) Bharadvaja,(this) Bharadvaja from (another) Parasarya, (this) Parasarya from Baijavapayana, Baijavapayana from Kausikayani, Kausikayani from—

घृतृकौमिकणत्, ◌् घृतृकौमिकः पणरणियणयणर्णत्, ◌् पणरणियणयणर्: पणरणियणत्,
पणरणियो जणतूकण्यणत्ण, ◌ञ्णतूकण्य ण आसुरणयर्णच्च यणस्कणच्च,
आसुरुणयस्त्रैवैरे्, त्रैवैणरौपजन्र्ो, औपजन्त्रिरणसुरे्; आसुरुरभणरणद्वणजणत्, ◌्
भणरद्वणज आत्रेयेणत्, ◌् आत्रेयो मणण्टे; मणग्ण्टगतमणत्, ◌् गौतमो गौतमणत्, ◌् गौतमो
वणत्स्यणत्, ◌् वणत्स्यः ◌िणग्ण्डल्यणत्, ◌् ◌िणग्ण्डल्यः कौियणत्णकणप्यणत्, ◌् कौियःण कण
वणत्स्यणत्, ◌् वणत्स्यः ◌िणग्ण्डल्यणत्, ◌् ◌िणग्ण्डल्यः कौियणत्णकणप्यणत्, ◌् कौियःण कण
वववणभीकौग्ण्डन्यो वत्सिपणतो बणभवणत्, ◌् वत्सिपणद्भणरवः पिः सौभरणत्, ◌्
पन्णिः सौभरोऽयणस्यणदणङ्थगरसणत्, ◌् अयणस्य आङ्थगरस आभूतूस्त्वणष्रणत्, ◌्
आभूतूतस्त्वणष्रो ववश्वरूपणत्त्वणष्रणत्, ◌् ववश्वरूपस्त्वणष्रोऽग्श्वभ्यणम्, ◌् अग्श्वौ
दर्ीच अिवर्णणत्, ◌् दध्यङ्ङणिवर्णोऽविर्णो दैवणत्, ◌् अिवण णदैवो मृतूयोः
प्रणध्वंसिणत्, ◌् मृतूयुः प्रणध्वंसिः प्रध्वंसिणत्, ◌् प्रध्वंसि एकषे; एकवषवणवप्रणथचते्ते;
ववप्रथचवत्तव्यष्णटेः व्यग्ष्टः सिणरो; सिणरुः सिणतितिणत् ◌्सिणतिः सिगणत्, ◌् सिगः
परमेग्ष्ठिः, परमेष्ठी ब्रह्मर्:, ब्रह्म स्वयंभु, ◌ु ब्रह्मरे् ◌िमः ॥३ ॥

॥इतत द्ववतीयणध्यणयस्य षष्ठं ब्रणह्मर्म् ◌्॥

॥ इतत द्ववतीयोऽध्यणयः ॥

3.(Kausikayani)fromGhrtakausika, Ghrtakausika from Parasaryayana, Parasaryayana from (another) Parasarya, (this) Parasarya from Jatukarnya, Jatukarnya from Asurayana Yaska, Asurayana from Traivani, Traivani from Aupajandhani, Aupajandhani from Asuri, Asuri from (another) Bharadvaja, (this) Bharadvaja from Atreya, Atreya from Manti, Manti from (another) Goutama, (this) Goutama from (still another) Goutama, this Goutama from Vatsya, Vatsya from (another) Sandilya, (this) Sandilya from Kaisorya Kapya, Kaisorya Kapya from Kumaraharita, Kumaraharita from Galava, Galava from Vidarbhikaundinya, Vidarbhikaundinya from Vatsanapadbabhrava, Vatsanapadbabhrava from Pathin Saubhara, Pathin Saubhara from Ayasya Angirasa, Ayasya

Kaushitaki from Abhutistvashtra, Abhutistvashtra from Visvarupastvashtra, Visvarupastvashtra from the two Asvins, the two Asvins from Dadhyach Atharvana, Dadhyach Atharvana from Atharvana Daiva, Atharvana Daiva from Mrityu-pradhvamsana, Mrityu-pradhvamsana from Pradhvam- sana, Pradhvamsana from Ekarshi, Ekarshi from Viprachitti, Viprachitti from Vyashti, Vyashti from Sanaru, Sanaru from Sanatana, Sanatana from Sanaga, Sanaga from Parameshthin, Parameshthin from Brahman. Brahman is self-born. Salutations to Brahman.

This is the list of teachers of madhu-kanda, which has been expounded in the first four chapters of satapatha- brahmana, of which the third and the fourth chapters (according to Kanva recension) form the first and second chapters of this Upanishad. It is through the grace of these great Masters that we have got these vidyas or meditations. Two more lists of teachers of yajnavalkya-kanda and khila-kanda are given in chapter IV, section vi, and chapter VI, section v.

Parameshthin here means viraj. Brahman coming just after

Parameshthin refers to hiranyagarbha, in whose mind the vedas were revealed. The supreme Brahman is eternal, self-born, and vedas are but His form. This secret Self-knowledge is rooted in the eternal Being.

The theory about this Supreme enunciated in the first two chapters of this Upanishad called madhu-kanda, named after the madhu-brahmana, the essence of the two chapters, is further elucidated and elaborated through logical reasonings and profuse illustrations in the succeeding muni-kanda or yajnavalkya-kanda, consisting of the third and fourth chapters.

Thus Ends the Sixth Section Entitled

Vamsa-Brahmana in the Second Chapter

HERE ENDS THE SECOND CHAPTER

YAJNAVALKYA-KANDA
(MUNI-KANDA)
CHAPTERS III AND IV

CHAPTER III

SECTION I

ASVALA-BRAHMANA

In order to expound the philosophy of sacrifices in spiritual light, and meditations in their inner aspect, the yajnavalkya-kanda begins. This kanda, consisting of the third and fourth chapters, deals with the same subject discussed in the previous kanda, the madhu-kanda, viz., the supreme Self, the Atman-Brahman. While the first kanda abounds in scriptural testimony, the present one is replete with logical argumentation. The performance of sacrifices as an aid to meditation, is conducive to spiritual evolution of man. By realising the correct import of sacrifices, one learns that one is not a separate entity or an isolated creature, but is identical with God who is worshipped in the sacrifice, who in turn, is a manifestation of the supreme Being.

If sacrifices are performed with feeling, faith, devotion and with proper understanding of their secret, they will purify the mind of the sacrificer and fill his entire being with sattva. What is wanted is right spirit, right mental attitude and right will.

Sacrifices have got an inner meaning. A sacrifice symbolically stands for the annihilation of egoism, lust, greed and such other demoniacal qualities through acquiring divine virtues.

If we make a general study of sacrifices such as asvamedha, rajasuya, jyotishtoma and the like, we will not only get a clear idea about their philosophical richness and spiritual significance, but also will be coming in closer contact with the particular divinity to whom offerings are made in those sacrifices. Sacrifices aim to bring to the sacrificer as well as to the priests, a correct conception of the supreme Being in His divine and conceivable aspect without which meditation would prove futile. In other words, the sacrifice provides the material for higher contemplation and meditation on the supreme Being, of course, with anthropomorphism to start with.

Sacrifice, in general, has its own psychological bearing upon the human mind. It convinces the human intellect that the Truth is beyond the reach of the senses, which have only finite scope of action. By transcending sense-activities and their effects, one can conceive the super-sensual and supra-phenomenal. There are those deities dealt with in detail in the treatises on rituals, such as aerial gods, terrestrial gods, celestial gods, nature gods, abstract gods and so on, who are imperceptible to the gross senses of man, but who exert great influence on this universe. The sacrifices prescribed in the scriptures to propitiate them are, therefore, beneficial and they are conducive to a happy and peaceful life on this globe. They are also symbolic expressions which fill the human psyche with a glorious conception of divinity.

In addition to this, the all-round purity that the sacrifice demands on the part of the sacrificer and others concerned, the charity that it aims at, the socio-spiritual intercourse that it effects, go to explain the sacrifice in a wider sense. With all its imperfections, defects and difficulties, the system of ritualistic sacrifices, undoubtedly, open before us the door to the discovery of the philosophical, spiritual Principle in every object in this entire creation which manifests itself in its best in the human being.

The first section of this third chapter, known as asvala-brahmana attempts to set forth the means to determine the inter-relation and the essential identity among the sacrificer, the priests engaged in the sacrifice, the sense-organs, and the deity to whom the sacrifice is meant for. It is mainly argumentative and accompanied by scriptural evidence and attempts at the ultimate unity of the Self. The main problem of ritualistic philosophy, the dual conception of sacrificer and the deity in whose honour the sacrifice is performed, is discussed in this section, by introducing the incident of a grand sacrifice performed by Janaka, the king of Videha, wherein had assembled the learned brahmanas of the Kuru and Panchala countries. The discussion that ensues between Yajnavalkya and Asvala, establishes the essential unity between the sacrificer and

the divinity by the removal of the limitation by time and rites and referred to by the term 'death'.

That the sacrificer should always bear in mind the spiritual significance of the four officiating priests, the four presiding deities and the four factors in the human body, which is nothing but their essential identity, being the immanent aspect of the one, non-dual Reality, is the gist of the whole section.

ॐ।जिको ह वैदेहो बहुदक्षक्रि् यज्ञेजेतत्र ह कुरुपञ्चणलणिणं ब्रणह्मर्ण

अमभसमेतण बभूवु: तस्य ह जिकस्य वैदेहस्य ववग्जज्ञणसणबभूवूक: ग्स्वदेषणं

ब्रणह्मर्णिणमूचणितम इततस ह ,गवणं सहस्रमवरुरोर्दि दि पणदण ;

एकैकस्यण: ृेङूगयोरणबद्रण बभूवु: ॥१ ॥

1. (It is said)JanakaofVidehaperformedasacrificewith(the distributionof)profusegifts.There,brahmanasofKuruand Panchalahadassembled.InthatJanaka(theking)ofVideha, (there)aroseadesiretoknowwhoamongthesebrahmanasisthe mostlearned.Hesetapartathousandcows;onthehornsofeach (cow)werefixed tenpadas (ofgold).

Janaka,thekingofVideha,performedagreatsacrificeattheend ofwhichhedistributedprofusegiftstothelearnedbrahmanas.Itis saidthatthenameJanakawassomethinglikeatitleacceptedby theemperorsinthosevedicdays.Sowegetreferencestoa numberofJanakasinthescriptures,whowerealldepictedas greatknowersofBrahman.TheJanakaherereferredtomay perhapsbethefirstamongthem.bahu-dakshinaoccurringinthe mantraistheriteinvolvingdistributionofenormouscharitable presentationsattheterminationofthesacrifice,suchas asvamedhaorrajasuya.ItmightbethatJanakamighthave performedthegreathorse-sacrifice,atthesuccessfultermination of which hemighthaveinvitedthelearnedbrahmanasfromthe various partsofthecountry,inordertoperformthesaidrite.

The brahmanas who were invited for the purpose, mostly hailed from Kuru and Panchala, since these two kingdoms were then famous for their large number of vedic scholars.

Vastly learned as he himself was, king Janaka sought to know the most learned brahmana from amidst the assembly. For this purpose, he set apart a thousand cows, as presentation to the one who proved himself as the most erudite among them. Each of the cows carried on its horns, gold weighing ten padas (one pada = 1/3 of an ounce).

तणन्होवणच़ब्रणह्मर्ण भगवन्तःयो व़ो ब्रग्ह्मष्ठः स एतण गण उदजतणममतत

। ते ह ब्रणह्मर्ण ि दरूषुअि ह;यणज्ञवल्क्यः स्वमेव ब्रह्मचणररर्मुवुणच ,

एतणः सोम्योदज सणमश्रवण३ इततऩण होदणचकणऱते ह ब्रणह्मर्णश्चकुरुर्:किं ,

ीि ब्रिग्ह्मष्ठो ब्रुवीतेततअि ह;जिकस्य वैदेहस्य होतणश्वलो बभूवस हिं ;

प्रपच्छ, त्वं ि खलु ि ो यणज्ञवल्क्य ब्रग्ह्मष्ठोऽसी३ इतत, स होवणच, ि मो वयं

ब्रग्ह्मष्ठणय कुमःण , गोकणमण एव वयं स्म इतत; तं ह तत एव प्रष्टुं दधे्रे

होतणश्वलः ॥२ ॥

2. (KingJanaka)saidtothemthus: "Venerable brahmanas, he who is thoroughlyproficientinthevedas among you, may take these cows."Thosebrahmanasdidnot dare. Now, Yajnavalkya said to his ownpupilthus:"OdearSamasrava, take these (cows) home." He drovethemhome.Thosebrahmanas became angry, "How can he declarehimselftobethebest and thoroughly proficient in the vedas,amongus?"Now(there) was Asvala, the hotr priest of JanakaofVideha(inthatassembly). He then asked him: "Are you, indeed,OYajnavalkya,thebestvedic scholar among us?" He said thus: "We(1)paytributetothebest scholar. Really we are (I am) desirousofcowsonly."Thereupon, Asvala, the hotr priest, decided to questionhim.

After havingresolvedtogivethose cows in presentation to the most eruditeamongtheassembled brahmanas, the king openly declared intheassemblythathe who was most learned in the

scriptures might take away the cows. There was silence in the Assembly for a few minutes. None in the assembly did dare to declare himself to be the most learned. How could any one do it when king Janaka, himself the greatest scholar, was present there, presiding over the whole proceeding? It was, therefore, not easy for any one to challenge his learning and wisdom. Moreover, the assembly was full with numerous well-known scholars such as Yajnavalkya, Sakalya, Kahola and others. Who could dare to rise up to combat with those great giants in the knowledge of the scriptural lore? When none of them rose rose up, Yajnavalkya, a great sage, boldly took the step of calling one of his disciples by name Samasrava, who had studied samaveda, under him, and gave the order to drive the cows to his (Yajnavalkya's) ashram.

Yajnavalkya himself was a teacher of yajurveda. It is also evident from the name of his disciple whom he ordered to drive away the cows, that he was also versed in samaveda. When the mantras of the rigveda are set to music and sung, they are termed sama-mantras. Hence, Yajnavalkya must have been a master of these two vedas also. atharva-veda is subsidiary to these three. Thus the great sage was, no doubt, proficient in all the four vedas.

Samasrava accordingly drove all the thousand cows to his guru's ashram. The whole assembly was enraged at this daring act of sage Yajnavalkya. How could Yajnavalkya challenge their learning, by announcing himself to be the unsurpassing scholar among them! There was, in that assembly, the hotr priest (the priest versed in the rigveda, and who recites the mantras thereof in a sacrifice) of Janaka, Asvala by name, who was one among those enraged by the unexpected and sudden act of Yajnavalkya in driving away the cows without establishing his superiority over others in vedic erudition. hotr to the king that he was, Asvala insolently called upon Yajnavalkya and asked him in insulting and detesting tone if he (Yajnavalkya) alone was the best vedic scholar in that assembly. To his rude approach, Yajnavalkya unassumingly reacted, by saying that he never meant to challenge the supremacy of their learning. He also said: "I bow down before and pay tribute

to the best vedic scholar; however I am desirous of possessing the cows and, therefore, my disciple has, under my directions, driven the cows home." By these remarks, he indirectly wanted Asvala and others present there, to question him if necessary, and get themselves satisfied about his superior wisdom. Yajnavalkya was then questioned by Asvala, the hotr priest of Janaka, and the sage replied all his questions.

यणज्ञवल्क्येतत होवणच यददं सवं ंमृतूयिुणप्तम्, ् सवं ंमृतूयिुणमभपन्मि्, ् कि
यजमणिो मृतूयोरणग्प्तमततमुचुयत इतत; होत्रग्त्वजणणग्निण वणचण; वणनवै यज्ञस्य
होतण, तद्येयं वणक् सोऽयमग्निः स होतण, स मुग्क्तः, सणततमुगुक्तः ॥ ३ ॥

3. "O Yajnavalkya!" thus (Asvala) said, "since all this is pervaded by death, (since) all is overpowered by death, by what does the sacrificer transcend the realm of death?" (Yajnavalkya replied): "By the hotr priest, by fire, by speech. Speech indeed is the hotr priest. That which is this speech is this fire; that (fire) is the hotr priest. That (fire) is liberation and that (liberation) is supreme release."

Generally, one performs a sacrifice with desire for wife, wealth, children, heaven and such other sources of sense-happiness, and is bound by attachment to those desires. Any ritualistic work which is performed due to attachment and desire for sense pleasure leads the sacrificer into the clutches of death in the form of transmigration, with its concomitant effects of pleasure and pain. Because of the predominant attachment which manifests itself in the form of desires for progeny, wealth and higher heavenly worlds, the sacrifices do not confer freedom upon the sacrificer.

Meditation combined with sacrifice performed with the accessories such as the priest and the fire, also, does not become fruitful unless they are freed from attachment.

Now that we know that the performance of a sacrifice with the motive of fulfilment of an objective, leads an individual to attachment which is a form of death, we have to discover the

means of transcending this attachment and make the sacrifice, or meditation combined with sacrifice, a success.

And, the sacrifice which is an aid to higher meditation, which is the concrete and conceivable ground helpful to higher meditation, is conceived here in the text, as twofold, - one with reference to ritualistic sacrifice, and the other with reference to the individual.

Hence, Asvala questioned Yajnavalkya as to the way of release from death by means of sacrifice, knowing very well that all ritualistic works performed due to ignorance are overpowered and overtaken by death. What is that death? To hold on to the view that the sacrificer is different from the deity of the sacrifice, to perform the sacrificial rite for material gain, to remain contented with the external show and result of the sacrifice, and lastly to view the sacrificial rites as the bestower of prosperity and gain, either in this world or in the higher worlds, is death.

To this question of Asvala, Yajnavalkya replies that by meditating on the hotr priest, the individual organ of speech through which the mantras are chanted, and fire, the presiding deity of that organ, as one and not different, one is liberated from attachment and is freed from death. How is that? It is being stated.

Speech, which is the means of chanting, is identical with the hotr priest. Again, this speech is verily the fire which is its cosmic counterpart. Thus, the divine form of fire which is manifest in the individual as the organ of speech, is also the hotr priest in the external sacrifice. In other words, it means that the sacrificer should look upon these two auxiliaries of the sacrifice, the hotr priest and the organ of speech, as fire only. It is thus that one has to be freed from attachment which is death. In the meditation on the divine form of fire manifesting itself as the hot and speech, the sacrificer finds the means of liberation. This meditation upon the identity of individual speech, the hotr priest and fire, results in final release. When one looks upon the priest and speech, as identical with the fire principle, one no longer considers the sacrifice merely as an external ritual directed towards material attainments, but

views it as an aid to meditation on fire, the divine and unblemished priest who is identified, in the scriptures, with the seven hotrs, as well as with sacrificer. This conception of unity in the manifold nature of sacrifice, leads the sacrificer to liberation from individuality and separateness. The meditation on fire makes the sacrificer pure like fire and helps him to transcend the external and ritualistic performances and show. Thereby, the sacrificer ceases to be a slave of attachment and desire, represented by the term death in the text. In addition to this, the sacrificer who is now identical with fire, attains wisdom, power of memory and eloquence. It is through these that the sacrificer has the advantage of freedom from guiles, crimes and faults, since he develops within himself by meditation identification with the god of fire who is purity personified. This meditation on fire is thus a means to liberation and final release. What is this final release like? Assertion of identity with fire and speech is termed as final release here, since the conception of the unity alone can be the means of freedom from ignorance and its effect of differentiation. If the sacrificer meditates upon speech and the invoking priest as fire, their cosmic counterpart, he attains liberation from the above-mentioned death.

(Compare this mantra with mantra I-iii-12 where the vital force is identified with organ of speech and fire, its presiding deity.)

यणज्ञवल्क्येततहोवणचयद्ददं सवमणहोरणत्रणभ्यणमणप्तम्सवमृ॒ह्होरणत्रणभ्यण-

ममभपन्मि्, ि कियजमणिो अहोऽरणत्रयोरणग्प्तमततमुच्यतइतत ।

अध्वयुर्णग्त्वजणण चकुषणददत्यै; चकुवै ैयज्ञस्यणध्वयुःण तद्यददं चकुः

सोऽसणवणददत्यःसोऽध्वयुःण स मुगुक्तःस॒णततमुगुक्तः॥४ ॥

4. "O Yajnavalkya!" thus said (Asvala), "since all this is overtaken by day and night, (since) all is overpowered by day and night, by what a sacrificer transcends the realm of day and night?"
(Yajnavalkya replied): "By the eye, by the sun, by the adhvaryu priest. Eye indeed is the adhvaryu priest of sacrifice. That which is this eye, is the yonder sun; (and) that (sun) is adhvaryu. That (sun) is liberation. That (liberation) is supreme release."

The first question concerning the transcendence of rites performed by the force of natural attachment caused by ignorance, has been replied, and meditation together with its details has been set forth. Now, another form of meditation is being introduced by which the sacrificer overcomes the limitation caused by the time-factor.

Everything in the sacrifice undergoes a continual change, another form of death, due to the passage of time. The means by which the sacrificer might overcome the time-factor is the subject matter of the next question raised by Asvala.

Everything, not only in the sacrifice but also elsewhere in the world, is born, grows and undergoes change on account of the passage of time. Here, we are informed that time which changes and which causes changes in objects is not a homogeneous entity. The continual change in 'time' causes change in the universe in general and in sacrifices in particular. Since this 'time' is not a permanent and eternal factor, everything else subjected by it also undergoes change. And change does not confer stability to the rites and their accessories.

Now, the only way out for the sacrificer to transcend the factor of 'time' is through meditation. Time is conceived of in two forms. The first is what we term the solar days and nights, and the second is that which consists of lunar days and fortnights. This mantra deals with the transcendence of time represented by the solar days and nights. How to transcend this 'time' factor consisting of days and nights through meditation, is explained here.

Yajnavalkya replies that the sacrificer can transcend the changing phenomena which occur in sacrificer as well as in the universe, by meditating upon the identity, the unity in essence of the adhvaryu priest (the priest well-versed in the yajurveda who attends to the practical performance of the sacrifice by reciting hymns from yajurveda), the eye, the organ of perception by which he performs his main duty in the sacrifice, and the sun who is the divine counterpart of the eye and the guardian deity presiding in the eye. Just as the adhvaryu priest offers oblations in the external fire,

even so, the eye offers all objective perceptions in the internal fire, and the sun represents the concrete background of all perception. Without the aid of adhvaryu, the oblations cannot be offered into the fire, and without the aid of the eye, perception cannot take place, and the sun is the eye of the universe, the onlooker of every action therein. In the purusha-sukta, the sun is said to have manifested itself from the eye of the supreme Person. It may be said that the sun is identical with the cosmic eye. The most appropriate epithet that we can give to the sun is 'cosmic eye'. Eye and the sun are always considered identical. They appear as different, as one is in relation with the microcosm and the other with the macrocosm. The sun is the cosmic counterpart of the individual organ of perception. Based on these resemblances and their mutual interconnection, the sacrificer should identify the microcosmic eye with its macrocosmic counterpart, the sun, and with the adhvaryu priest of the sacrifice. The eye is identical with the sun and the sun alone is the adhvaryu priest, for the reasons furnished above.

After having asserted the identity of these three, and holding the sun to be the priest, and other materials of sacrifice to be identical with the sun, let the sacrificer feel the cosmic significance of the rite and rise above the so-called natural attachment, desires and the like and transcend the limitations of 'time' in the form of day and night by becoming identified with the sun in whom there is neither day nor night. Through meditation on the sun and identifying everything with it, the sacrificer naturally transcends the limitations of 'time', bondage of desires and actions. He is no more affected by the fluctuating and impermanent modes of 'time'. Thus he attains final release. This is the spiritual benefit of this meditation. (Compare this with mantra I-iii-14, where identity between the eye and the sun is explained in a general way.)

यणज्ञवल्क्येतत होवणच् यददं सवं ँ पूवपणक्णपरपक्णभ्यणमणप्तम्॒ सवं ँ पूवपणक्णपरपक्णभ्यणममभपन्॒ष्क्रि॑ यजमणिः पूवपणक्णपरपक्योरणग्प्तमतत-

मुचुयत इतत । उद्गणत्रग्त्वजणण वणयिुण प्रणरि्प्रणर्ो वै यज्ञस्योद्गणतण ,

तद्योऽयं प्रणर्ः स वणयुःस उ़द्गणतणस मुगु्क्तःसणततमुगु्क्तः ॥ ५ ॥

5. "OYajnavalkya!" thus said (Asvala), "since all this is overtaken by the bright and dark halves of the month, (since) all is overpowered by the bright and dark halves of the month, by what a sacrificer transcends the realm of bright and dark halves of the month?" (Yajnavalkya replied): "By the vital power, by the air, by the udgatr priest. The vital power indeed is the udgatr priest of the sacrifice. That which is this vital-power is that air, (and) that (air) is udgatr. That (air) is liberation. That (liberation) is supreme release."

Now, the process of transcending another form of 'time' is explained. That another form consists of bright and dark halves of the month, caused by the movement of the moon. This form of 'time' is also the cause of death through limitation, like the other form of day and night, for reasons explained under the previous mantra.

The meditation that this mantra introduces is on the identification of the udgatr priest (the priest who chants hymns from sama-veda), with the cosmic vital force referred to here as vayu, and the vital-force in the individual referred to as prana. The term vayu refers to the cosmic vital-force and it should be identified with the moon occurring in the madhyandina recension in place of vayu, because moon is said to be the luminous organ of the cosmic vital force in mantra I-v-13.

The vital-force or prana in the individual is the udgatr priest of the sacrifice, since that alone is capable of chanting the udgitha (I-iii-24). Just as the chanters of sama-veda chant the hymns before the altar, even so, the vital-force lives and enlivens the body of an individual. Hence, the vital-force which chants the song of life, which vibrates in beings and sets the rhythm of life in them is identical with the udgatr priest. Even as the udgatr priest fills the sacrificial altar with the musical notes of sama-veda, even so, this vital-force, the udgatr in these bodies, causes the rhythmic flow of

life. It vibrates and pulsates in the entire world of living beings. This vital-force is the individualised counterpart of the cosmic vital- force. This cosmic vital force which causes changes in the lunar movements and causes the division of 'time' according to the lunar system, is identified with the moon itself, and with the time factors caused by it. The cosmic vital-force identified through meditation with the accessories of sacrifice, is the means to attain liberation, and this meditation ultimately culminates into the final release referred to in this mantra.

यणज्ञवल्क्येतत होवणच, यददमन्तररक्मिणरम्बर्ममव, किेणक्रमेर् यजमणिः

स्वग णलोकमणक्रमत इतत; ब्रह्मग्त्वजणण मिसण चन्देरेर्; मिो वै यज्ञस्य

ब्रह्मण; तद्यददं मिः सोऽसौ चन्द्रः स ब्रह्मण, स मुगुक्त, सणततमुगुक्तः -

इत्यततमोक्णः; अि संपंदः ॥६ ॥

6. "Yajnavalkya," thus said (Asvala), "since this sky seems to be supportless, by what means of ascent does this sacrificer ascend to the heavenly world?" (Yajnavalkya) replied: "By the brahma-priest, by the mind, by the moon. Mind indeed is the brahma of the sacrifice. That which is this mind, is the yonder moon and that (moon) is brahma. That (moon) is liberation. That (liberation) is supreme release. Thus (with reference to the ways of) supreme liberation. Now (about) the acquirements."

The meditative process of transcending death in the form of ritual and time factor, has been stated in the preceding mantras. Now, the support by which the sacrificer ascends to the beyond is being explained.

This sky which seems to be supportless, has some support although unknown. Otherwise, attainment of the world of heaven would be impossible. What is that support through which the sacrificer attains heaven as a result of his rites? If he is released through meditation, what is the support with which he transcends death and is released? This is the question of Asvala, to which sage Yajnavalkya replies by prescribing another meditation. The

means of ascent to the heavenly world are the brahma-priest who is the superintendent and caretaker of the rites in the sacrifice, the mind and the moon. That is to say, the meditation on the unity of these three provides the sacrificer with the support with which he ascends to and acquires the heavenly world.

Just as in a sacrifice, the priest named brahma is responsible for the superintendence of the offerings and is vested with the duty of taking care of the rites as a whole and repairing every flaw in the sacrifice, even so, is the mind the caretaker and the supervisor of all actions of an individual with reference to the body. The mind has the moon as its presiding deity, for its cosmic counterpart. What mind is to the body, the same is the moon to the gods. Just as brahma has a place of highest importance in the sacrifice and is seated near the altar and is mainly engaged in supervision, even so, the mind of an individual has a place of supreme importance among all organs.

Moon is said to be the mind of the cosmic being. Sometimes it is said to be an offspring of the supreme purusha, as we have it in the purusha-sukta. The individual mind is identical with the cosmic mind and the moon. This cosmic mind has an important place in cosmic bodies, since it is engaged in supervision and has a prominent part to play in the working of the world. The cosmic mind is assigned the duty of successfully carrying out the world-order. Meditation on the identity of this cosmic Being as the yonder moon in the universal realm, the mind in an individual, and the brahma-priest in the sacrificial rite, is an aid to attain liberation.

Thus there are various ways of liberation from death. There are many more meditations on similar lines.

With the word iti in the concluding portion of this mantra, the topic regarding transcendence is concluded, and with the word atha, the text introduces another topic regarding the acquirements or attainments by meditation, based on resemblance in the sacrifices.

यणज्ञवल्क्येतत होवणच़ कततमभरयमद्यमभहतणग्स्मन्यज्ञे कररष्यतीतत ; ततसृमृभररतत़ कतमणस्तणग्स्तस्र इतत ; पुरिुवणक्यण च यणज्यण च ि्स्यैव तृतीयण; ककं तणमभजयणती़ततयग्त्कंचेदं प्रणर्भृदृदतत ॥७ ॥

7. "Yajnavalkya!" thus said (Asvala), "with how many rig verses will this hotr priest perform (the rites) in this sacrifice today?" (Yajnavalkya replied): "With three." (Asvala asked): "Which are those three?" (Yajnavalkya replied): "Preparatory, oblational and benedictory verily the third." "What does one win by these?" (asked Asvala and Yajnavalkya replied): "Whatever there is living here."

Asvala now puts his fifth question as to the number of verses from the rigveda chanted by the hotr priest in the performing of the rites in the sacrifice that was being performed by Janaka then. Yajnavalkya replied that the hotr performs the sacrifice with three kinds of rik verses. On being asked about the details of those three kinds, Yajnavalkya named them as the preparatory, the oblational and the benedictional.

The preparatory hymns are those which are addressed to the deity inviting him to be present at the offering to be made to him. All invocatory verses come under this group.

The oblational verses are those which are recited just when the adhvaryu is about to offer the oblations to the sacred fire. This type of verses is invariably preceded by the word ye-yajamahe. These verses are abundantly found in the rigveda. All verses which are recited for oblational purposes come under this group.

The panegyric or benedictional verses are those which are recited addressing the god in praise, praying for benediction. These verses are generally chanted at the end of a sacrificial rite. This type of verses sometimes contains an enumeration of the names of various gods, praying for blessings, at the end. Such verses differ from nivid, in so far as they invoke his blessings, whereas nivid is an enumeration of various names of the god inviting him to

be present at the sacrificial altar. All such verses that invoke the blessings of the deity, are grouped under this third type.

What does the sacrificer win through the chanting of these types of verses, was the next question put by Asvala. Yajnavalkya replied that he wins whatever there is living in the three worlds. That is to say, the sacrificer obtains all, as a result of his meditation on the above three types of verses or hymns.

यणज्ञवल्क्येतत होवणच, कत्ययमद्यणध्वयुरणग्स्मन्यज्ञ आहुतीहोष्यतीतत; ततस्र इतत; कतमणस्तणग्स्तस्र इतत; यण हुतण उज्ज्वलग्न्त, यण हुतण अततिेदन्ते, यण हुतण अथरि्रेते; ककं तणमभजयणतीतत; यण हुतण उज्ज्वलग्न्त, देवलोकमेव तणमभजयणतत, दीप्यत इव दह देवलोकः; यण हुतण अततिेदन्ते, वपतृलृोकमेव तणमभजयणतत, अतीव दह वपतृलृोकः; यण हुतण अथरि्रेते, मिुष्यलोकमेव तणमभजयणतत, अर् इव दह मिुष्यलोकः ॥८ ॥

8. "Yajnavalkya!" thus said (Asvala), "How many oblations will this adhvaryu offer in this sacrifice today?" "Three," (said Yajnavalkya). "Which are those three?" (asked Asvala). "Those which when offered flame up, those which when offered make much noise, those which when offered sink down," (replied Yajnavalkya). "What does one win by these?" (querried Asvala). "By those which when offered flame up, one wins indeed, the world of gods, for the world of gods seems to be bright. By those which when offered make much noise, one wins indeed, the world of manes, for the world of manes seems to be too noisy. By those which when offered sink down, one wins indeed, the world of men, for the world of men seems to be below."

This mantra is set forth to explain the process of meditation on the three types of oblations which the adhvaryu priest offers in the sacrifice. These three oblations are indicated by their natures. The meditation is based upon similarity.

The mantra aims at pointing out to the adhvaryu priest that he should meditate on different articles of offering as those particular

worlds which he wishes to win through them. As a result of such meditation, he will win those worlds.

यणज्ञवल्क्येतत होवणचक़ततमभरयमद्य ब्रह्मण यज्ञंदक्षक्रतोदेवतणमभ-

ग़ोपणयतीतत्एकयेततक़तमण सैकेततमि ;एवेततअिन्तंवैमिःअिन्तण

ववश्वेदेवणः अिन्तमेव स ति लोकं जयतत ॥९॥

9. "Yajnavalkya,"thussaid(Asvala),"Withhowmanygods,does this brahma(priest)fromtheright,protectthesacrificetoday?" "Withone,"(repliedYajnavalkya)."Whichisthatone(god)?" (askedAsvala)."Themindalone(isthatgod).Endlessindeedis themind.Endlessareworld-gods.Anendlessworldindeed,does one win thereby,"(repliedYajnavalkya).

AgainAsvalaquestionsastothenumberofgodswithwhose supportthebrahma-priestprotectsthesacrifice.Here,Asvala purposelyusedtheword'gods'inpluralnumberinordertopuzzle and misleadYajnavalkya.Yajnavalkyarepliedthattheonlygod throughwhomthebrahma-priestsuperintendsthesacrificeisthe mind;foritisthroughmindthathe,brahma,seatedinhisplace, doeshisdutyofsupervisingthesacrificeandcorrectingerror,if any,committedtherein.Mindaloneisthesupervisor.Itoccupiesa placeofdistinctionandimportanceoverallotherorgans.It operates uponall actions anddeliberations.

Andagain,thismindhasinfiniteformsonaccountofits modifications.Justasthemindisinfinite,soarethegods.For,the godsidentifythemselves withtheinfinitude ofthemind.

Theresultofthismeditationissupremacyandvictoryoverendless worlds, asdeclared bythisscripture.

यणज्ञवल्क्येतत होवणचक़त्ययमद्योद्गणतणग्स्मन्यज्ञे स्तोत्रत्रयणः स्तोष्यतीतत ;

ततस्त्रइततक़तमणस्तणग्स्तस्त्रइततपुरिुवणक्यण च यणज्यण च ि्स्यैव तृतीयण ;

कतमणस्तण यण अध्यणत्मममतत्प्रणर्ेवपुरिुवणक्यणअपृणो यणज्यणव्यणि्ः

स्यिणक़कं तणमभजयणतीततपृथ्िवीलोकमेव पुरिुवणक्ययण जयतत ,

अन्तररक्लोकं यणज्ययण, द्युलोकं ि्स्ययण; ततो ह होतणश्वल उपररणम ॥१०
॥

॥इतत तृतीयणध्यणयस्य प्रिमं ंब्रणह्मर्म् ॥

10."Yajnavalkya!"thussaid(Asvala),"howmanyhymnsfrom rigveda will this udgatrpriestchantinthissacrifice?""Three,"(said Yajnavalkya. Asvalaagainasked:)"Whicharethosethree?" (Yajnavalkya replied:) "The preparatory, the oblational, laudatory verily,thethird.""Whicharethosethatarerelatedtothe body?" (questionedAsvala)."pranaindeedisthepreparatory (hymn), apanaisoblational(hymn),vyanaislaudatory(hymn)," said Yajnavalkya."Whatdoesonewinbythose?"(askedAsvala). "Verily, onewinstheearth-worldbythepreparatory(hymns),the sky-regionbytheoblational(hymns),theheavenlyworldbythe laudatory(hymns),"(saidYajnavalkya).Thereupon,thehotrpriest stopped questioning.

This mantradealswiththemeditationonthethreetypesofverses alreadyexplained,asidenticalwiththethreevitalairsinthebody, the prana,apanaandvyana.Thepreparatoryverseistobe meditatedasprana,theoblationalasapanaandthelaudatoryas vyana.Thisrelationofthehymnswiththevitalairs,ismeantfor makingthemeditationeasier,foronecanmeditatemore successfullyuponthosewhicharecloselyrelatedtoone'sown body.Itismoresowiththeudgatrpriest,sincehisdutyconsistsof chantingsama-mantraswithproperaccents,whichdemandsa certainamountofcontroloverhisbreathwhichisthemanifestation of prana.

He shouldmeditateuponprana,asidenticalwiththepreparatory verses. Bysuchconnectionhewillbeabletomeditateuponthe earth, whichisrelatedtopranaandpuronuvakyaverseonaccount of certainsimilaritiesintheirnatureandaction.Thevitalairprana, the preparatoryverse,andtheearth-thesethreeformonegroup. The aspirantshouldstarthismeditationfromthesacrificialhymns, then graduallyproceedtothevitalairandfinallymeditateuponthe

earth. Meditation is on their identity. Winning the whole of this earth is the result of this meditation.

Similarly, one should consider oblational hymns in close connection with the apana and the sky region, and meditate upon their identity. The meditator on this wins the intermediate world.

Likewise, the benedictional hymns should be meditated as identical with vyana and the heaven-world. The result is attainment of the highest heaven.

Thus the udgatr priest who is assigned the duty of chanting hymns from sama-veda in a sacrifice, should consider his hymns as identical and united with the three-fold breaths, through which he produces upward accents, outward accents and diffused accents. Lastly, he should identify through meditation with the three worlds based on their similarity in nature and action, with the three hymns and the three vital airs.

By such meditation, the udgatr priest will transcend the limitations of sacrificial rites which are invariably attended by desires and their fulfilment. If the sacrificer and the priests of the sacrifice do not practise this meditation, identifying themselves with the higher planes of consciousness, they will be, as it generally happens, entangled in the clutches of death in the form of this transmigratory life.

When all his questions were answered, the hotr priest Asvala resumed his seat and did not put any further question.

Summary

This section gives a number of meditations which may be said to supplement the meditations on prana mentioned in the udgitha-brahmana (I-iii). Apart from the very interesting and instructive story of Janaka's sacrifice and the debate that followed among the assembled saints and scholars on the one side and sage Yajnavalkya on the other, this section first gives the spiritual aspirants four meditations which result in transcendence of limitations caused by (1) the accessories of sacrifice, (2) time in

the form of solar day and night caused by the rotations of the earth, (3) time manifesting as the dark and bright fortnights caused by the movement of the moon, and (4) the attainment of the heavenly world. All the factors involved in a sacrifice are mortal, being subject to death. The sacrificer himself, the sacrifice, the various accessories used for it, the act of sacrifice and also the results that accrue from the sacrifice, are perishable and they die one day or the other. But the sacrificer can free himself from death if he meditates on speech, fire, the presiding deity of speech and the priest hotr, as identical with himself. Similarly if he meditates on the identity of the eye, the organ of sight, its presiding deity the sun, and adhvaryu, the yajurveda priest, with himself, he would transcend the limitations of time caused by the solar days and nights. Meditation on the identity of prana, the vital force functioning in the body, its cosmic counterpart hiranyagarbha and the sama-veda priest called udgatr, with the sacrificer, results in the transcendence of the limitations caused by time in the form of lunar fortnights, the bright and the dark. The sacrificer would attain heavenly worlds and be released from this mortal world, if he meditates on the identity of himself with the brahma, the priest in charge of the whole sacrifice, the mind and its presiding deity, the moon.

Four more meditations are given in this section. The first is on the three classes of rig-mantras - the introductory or preliminary, the intermediary or oblational, and the laudatory or eulogistic. The result is the attainment of everything in the three worlds. The second meditation is on the three kinds of oblations offered and the mantras chanted by the adhvaryu priest in the flame of the sacrificial fire that goes up straight, in the flame that makes loud noise, and in the flame that penetrates, as it were, into the earth. The result is said to be the attainment of the worlds of gods, manes and men, respectively. The third meditation is on the visvedevas who are infinite in number, the manifestation of the one god, the mind. The modifications of the mind being infinite, infinite are the gods and infinite are the results of this meditation. The fourth and

the last meditation enjoined in this section is on the three kinds of rig-mantras referred to above viz., the preliminary, the intermediary and the laudatory, as identical with prana, apana and vyana, respectively. The result of meditation is the attainment by the meditator, of the three worlds - the earth, the sky and the heaven.

Thus Ends the First Section Entitled

Asvala-Brahmana in the Third Chapter

SECTION II

ARTABHAGA-BRAHMANA

In the preceding section the process of transcending 'death' in the form of accessories in sacrifices, the time factor, etc., through certain meditations, has been explained. It may be asked what that 'death' is, the transcendence from which has been indicated. Of course, in the preceding section itself it has been explained in some detail. This section further explains the nature of that 'death' which is a product of ignorance in the individual. To be more precise, this section explains 'death' as attachment to the various sense-organs and their objects. These sense-organs and their objects arrest the individual and keep him subservient to them. Thus, he becomes bound to this ever-recurring phenomena of birth and death, together with its concomitants in the form of pleasure and pain. The entire range of relative existence is swayed and overcome by this death which is nothing but attachment to sense-objects. Meditation and Knowledge give freedom from this attachment, which leads to final Liberation. The very conception of duality is a form of 'death'. Until it is transcended, until the sacrifice and its accessories, meditator and the object of meditation, means and ends, are conceived as inextricably interrelated and as identical, duality continues to survive. In order to effect this transcendence, it becomes inevitable to acquire a clear knowledge of the forms of 'death'. It is through such a knowledge alone that

the meditator can avoid their mal-influence and make attempts to surpass the evil infected by them in different forms, because one can get rid of the fetters, only after having known that one is bound and also the nature of the fetters with which one is bound. The present section deals with the nature of bondage in the form of the senses and their objects.

अि हिं जणरत्कणरव आतभणणगः पप्रच्छ; यणज्ञवल्क्येतत होवणच, कतत ग्रहणः

कत्यततग्रहण इतत । अष्टौ ग्रहणः, अष्टणवततग्रहण इतत; ये तेऽष्टौ ग्रहणः,

अष्टणवततग्रहणः, कतमे त इतत ॥१ ॥

1. Then Artabhaga hailing from the line of Jaratkaru, questioned him: "Yajnavalkya," thus (he) said, "how many perceivers (organs) are there? How many super-perceivers (objects) are there?" (Yajnavalkya replied:) "eight perceivers (and) eight super-perceivers." (Artabhaga asked:) "which are those eight perceivers and eight super-perceivers?"

After the hotr priest Asvala stopped questioning, Artabhaga, the son of Ritabhaga, belonging to the line of Jaratkaru, addressed Yajnavalkya and started questioning him.

Artabhaga asked about the number of grahas and the atigrahas. By these two terms, the questioner meant the organs, both the sense-organs and the motor-organs, and their corresponding objects. graha is that which perceives, and hence, it stands to denote an organ. atigraha is that which is greater than a graha. Here it means an object, since objects exert a great influence on the organs.

Yajnavalkya said that there were eight organs and eight corresponding objects. When asked about their details, Yajnavalkya enumerated them in the following mantras.

प्रणरो वै ग्रहसोऽपाणिेणततग्रणहेर् गृहीतःअपाणि दहगन्रणग्ज्जघ्रतत॥२॥

वणनवै ग्रहः स िणम्णिततग्रणहेर् गृहीत्वणचणदह िणमणन्यमभवदतत॥३॥

ग्जह्वण वै ग्रहः, स रसेिणततग्रणहेर् गृह्णीतः, ग्जह्वयण दह रसणग्न्वजणिणतत॥४
॥

चकुवै ैग्रह् स रूपेर्णततग्रणहेर् गृह्णीत चक्ुषण दह रूपणणर् पश्यतत॥५॥

श्रोत्रं ंवै ग्रह् स ेिब्दैणततग्रणहेर् गृह्णीतः श्रोत्रेरे् दह ेिब्दणञ्रृिूतित॥६॥

मिो वै ग्रह स क़णमेिणततग्रणहेर् गृह्णीतः मिसण दह कणमणन्कणमयते॥७॥

हस्तौ वै ग्रहः स,कमर्ण णततग्रणहेर् गृह्णीतः,हस्तणभ्यणं दह कम णकरोतत॥८॥

त्वनवै ग्रहः स् र्स्पिैणततग्रणहेर् गृह्णीतः त्वचण दह स्पिणन्णवेदयते—इत्येतेऽष्टौ
ग्रहण; अष्टणवततग्रहणः ॥९ ॥

2. "The organ of smell is verily a (sense) organ. It is seized by odour, its object, because one smells odour by the inbreath.
3. "The organ of speech is verily a (motor) organ. It is seized by name, its object, because one calls out names through speech.
4. "The organ of taste is verily a (sense) organ. It is seized by taste, its object, because one knows tastes by the organ of taste.
5. "The eye is verily a (sense) organ. It is seized by form, its object, because one perceives forms by the eye.
6. "The ear is verily a (sense) organ. It is seized by sound, its object, because one hears sound by the ear.
7. "The mind is verily a (sense) organ. It is seized by desire, its object, because one desires by the mind.
8. "The hands are verily a (motor) organ. They are seized by work, their object, because one works by the hands.
9. "The skin is verily a (sense) organ. It is seized by touch, its object, because one feels touch by the skin. These are the eight organs and the eight objects."

Yajnavalkya enumerates the organs designated through the term graha in the text, as nose, the organ of smell; speech, the organ of articulation and sound in general; tongue, the organ of taste; eye, the organ of perception; ear, the organ of audition; mind, the organ of deliberation; hands, the organ of action; and skin, the organ of touch. He also enumerates their respective objects. It is a fact that nose can smell nothing in the absence of odour; speech can say nothing in the absence of sound, and similarly the rest of the organs too cannot do their respective functions if the corresponding objects are not presented to them. Eyes are able to perceive, just because they are presented with a form and with the necessary stimuli to apprehend it, which arises from the object of perception. If ear is supplied with sound, it begins functioning. It is due to these objects that the organs, which are themselves unblemished and untainted, experience both good as well as bad. The organ of smell, for example, smells good and foul odour. The organ of speech speaks pleasant and unpleasant words, and so with the other organs. From this we come to the conclusion that attachment is due to the objects which present themselves to their respective organs. In order to transcend attachment designated as 'death', one has to control the objects, here referred to as atigrahas, which control or cause activity in the senses. It is also to indicate that it is the objects that should be tackled first. They should first be merged at the respective senses.

So, then, in order to transcend 'death', the aspirant should first deliver the senses from their objects, and then withdraw the senses into the mind through meditation.

These are the eight organs and their corresponding objects which cause a kind of agitation in the organs which result in attachment and hatred. Though usually the organs are said to be eleven-the five sense organs, the five motor organs and the internal organ, the mind- here in this section, they are said to be eight. Perhaps, the sage might be of the view that the remaining three not specifically mentioned by him, viz., the genitals, the anus and the feet with their objects of pleasure, excretion and movement

respectively, come under the two organs, the skin and the hands, along with their objects of touch and work included among the eight. The genitals and sex-pleasure could be considered as connected with the skin and touch which pervade the whole body. Similarly, the anus and the feet with their objects of excretion and movement, can come under the hands and work, since all the three organs are connected by the same nadis, subtle nerves.

यणज्ञवल्क्येतत होवणच, यददं सवं ंमृतूयोरन्मि्, ् कण ग्स्वत्सण देवतण यस्यण मृतूयुरन्मिमतत, अग्निवै ैमृतूयु, सोऽपणमन्मि्, ् अप पिुमृत्णयुं जयतत ॥१० ॥

10. "Yajnavalkya," thus (Artabhaga) said, "since all this is food of death, who can be that God, whose food is death?" "Fire indeed is death, it is food of water; (one who knows this Death of death) overcomes further death"-(said Yajnavalkya).

All this manifested universe is overcome and swayed by death. As one eats the food, death swallows everything here in this universe. The question raised by Artabhaga is whether there is another entity who swallows this death which swallows the worlds, and, if so, what is that entity. He must be the Death of even death. The Kathopanishad says that the supreme God is He whose sauce is death.

If a particular god is indicated to be the Death of death, then it will tend to a regressus ad infinitum, for that particular god too must have his death. And, if for this reason, the answer is given in the negative that there is no death for death, then liberation or release from samsara would become an impossibility, since liberation which is immortality is possible only by the destruction of death or mortality. Keeping these points in view, the questioner wanted to baffle his opponent. So, he put this tricky question which cannot be answered in the usual logical manner, but the answer to which has to be known from the scriptures alone.

The wise sage Yajnavalkya answered the question through the analogy of fire which is the destroyer of all. Fire destroys everything, but it itself is destroyed by water. Thus fire which itself

is death,isdestroyedbywaterwhichmaythereforebesaidtobe the deathofdeath.Similarly,theorgans,whichexperience differentperceptionsandcauseattachmentwhichisdesignatedby the term'death',areswallowedtogetherwiththeirobjectswhen the realisationoftheSelfdawns.Thatistosay,bymeditationon variousmaterialsandaccessoriesofthesacrificialrites,one overcomesnaturalattachment,andisreleasedfromthefettersin the formofdesireswhichbindhimtoactions,ritesandtheirresults.

He whoknowsthisDeathofdeath,whoknowstheSelfbythe realisationofwhichthefettersofdesiresandattachmentscanbe got ridof,putsanendtothepossibilityoffurtherbondageordeath. This mantraalsofurnishesuswiththeideathatuntildeathinthe form ofdesireandattachmentiseliminated,therecanbeno chanceofreleasefrombondage,fortheDeathofdeathisnoother than theprocessofextinctionandannihilationofdesiresand attachmentcausedbyignorance.Justasthefire,theconsumerof everything is itself consumed by water, even so, the sense-attachmenttoobjects,whichisdeathtotheSoul,isannihilated when theindividualconsciousnesscrossesthelimitsofthe phenomenalrealmandshiftsitscentrefromthesensualtothe spiritual,fromtheobjecttothesubject.Thus,byknowingthisand also byrealisingthetruththroughmeditation,theaspirantaverts death andbecomesliberated.

यणज्ञवल्क्येतत होवणच, यत्रणयं पुरु षो मियत उदस्मणत्प्रणर्णः क्रणमन्त्यणहो३ ितत

ितति होवणच यणज्ञवल्क्यः अत्रैव समवीयन्ते स उच्व्यतत आध्मणयतत, ,

आध्मणतो मृतृ ः ितेे ॥११॥

11. "Yajnavalkya," saidhe,"Whenthis(liberated)mandies,dothe organs leave him or not?""No,"saidYajnavalkya,"hereitself(they) are united. He swells,isinflatedandhavingbecomeinflated,lies dead."

Do the senses and theirobjectsintheformofimpressionsinthe mind undergo disintegrationatthetimeofdeathofamanwhohas

attained liberation? In other words, does the subtle body also leave him when the physical body perishes?

When a liberated man dies, some say that the sense organs get disintegrated into their constituents, the subtle elements, without any further possibility of quintuplication and embodiment. According to this view, the gross, subtle and causal bodies of the individual come to a dead stop, for want of further materials in the form of residual karmas which determine re-incarnation or re-embodiment. The elements which make up his entire physical and psychical personality, become powerless and therefore actionless and get dissolved into their universal counterparts. The skin goes back to the earth, the hairs to herbs and trees, the semen to water, and so on. In the same way, the dissolution of psychical personality takes place. The mind goes back to the moon, the ears go back to the quarters, the eyes to the sun, and so on. Thus the personality of the individual is freed from all causes of reincarnation.

The view of sage Yajnavalkya given in reply to the question is practically the same. He does admit the disintegration of the psychic personality. But, however, in his view, after the death of a man who is liberated, the senses as also their objects in the form of impressions, get dissolved and united in the Self itself. It is like the light and heat of a lamp getting united with the cosmic fire principle, when the lamp is extinguished or like the rays of the sun entering into the sun when it sets. The personality of the individual consisting of senses and their objects, becomes one with the supreme Self, merges in the Atman only, even as waves merge in the ocean only. What remains is the physical, gross body which undergoes the so-called process of death. It swells up, gets inflated and lies motionless. The Self unfettered, as it is, goes nowhere, ascends nowhere, travels nowhere. Having become free from all limitations, it shines as the supreme Self. What go to the earth, water, sun, moon, etc., are the gross, elemental parts which form the limiting adjuncts of the physical body and which cause the embodiment of the Soul, the fetters as we call them. The idea is that the liberated soul after the destruction of the bondage caused

by the limiting adjuncts, does not go anywhere in space. 'Does not go anywhere' explains the correct meaning of transcendence. It removes the commonly misunderstood notion of ascent or movement from one lower plane to another higher one. Transcendence, in the view of Yajnavalkya, is freedom from the fetters of bondage, and never a departure from a particular centre to another.

यणज्ञवल्क्येतत होवणच, यत्रणयं पुरुषो मियते ककमिें ि जहणतीतत; िणमेतत, अिन्तं वै िणम, अिन्तण ववश्वे देवणः अिन्तमेव स ति लोकं जयतत ॥१२॥

12. "Yajnavalkya," said he, "when this (liberated) man dies, what does not leave him?" (Yajnavalkya replied:) "The name (does not leave him), endless indeed is name, endless are the universal gods, endless world indeed he (who knows thus) attains thereby."

This mantra is given in order to eulogise the liberated man who has rent asunder the cause of bondage, the primeval ignorance.

Although the liberated man dies and everything else connected with him gets united with the Self, there continues one thing which is connected with his personality even after death. It is name which continues to persist in the mouths of people. It is well known that the name or renown of such a person continues even after his death. It alone does not die or become united in his Self. Even though the name is identical with the personality, it exists in spite of the disappearance of the personality itself. Of course, to the man of realisation, even that name has no existence, for the non-dual Consciousness cannot brook the existence of anything other to itself.

Name is eternal and hence infinite. Eternity of the name is itself the infinitude. Since visvedevas possess the infinitude of name, they are also infinite. One who meditates thus, also attains endless infinite worlds.

यणज्ञवल्क्येततहोवणचयत्रणस्यपुरुषस्यमृतृस्यणग्निं वणगप्येततवणतंप्रणर्

, , ,

चकुरणददत्यग्निश्चन्द्रम् ्ददिःश्रोत्रम्पृथिवीं ि,रीरम्आकणिमणत्मण् ,

ओषर्ीलोमणति, विस्पतीन्कैिण, अप्सु लोदहतं च रेतश्च तिर्ीयते, क्वणयं तदण पुरुषो भवतीतत; आहर सोम्य हस्तणमणतभणणग, आवणमेवैतस्य वेददष्यणवः, ि ि णवेतत् ्सजि इतत । तौ होत्क्रम्य मन्त्रयणंचक्रणते; तौ ह यदूचूतुः कम ण हैव तदूचूतुः अि यत्प्रिंसतुः कम णहैव तत्प्रिंसतुः पुण्यो वै पुण्यै कमर्णण भवतत, पणपः पणपैतत । ततो ह जणरत्कणरव आतभणणग उपररणम ॥१३

॥

॥इतत तृतीयणध्यणयस्य द्ववतीयं ब्रणह्मर्म् ्॥

13."Yajnavalkya,"saidhe,"whenthespeechofthis(unliberated) mangoesbacktothefire,breathtotheair,eyetothesun,mindto themoon,earstothequarters,bodytotheearth,innerspaceto theexternalspace,thehairsofthebodytoherbs,thehairsofthe headtotrees,andbloodandsemendepositedintothewater, wherethenisthisperson?""DearArtabhaga,takemyhand," (repliedYajnavalkya,)"wetwoonlyshallknowofthis;thistopicis not forwetwotodebateinpublic."Thetwo,havinggone, deliberated.Whattheytalkedwasaboutkarmaonly;whatthey praisedwasalsokarmaonly.Verilyonebecomesgoodbygood karmas,badbybadkarmas.Thereupon,JaratkaravaArtabhaga retired.

What hasbeensaidinthejustprecedingtwomantras,isabouta liberatedSoulwhohasbecomefreefromthebondageofthe grahas andatigrahas-theorgansandtheirobjects.Whathappens to the soulinbondageisbeingstatedinthismantra.Inhiscase also, thespeech,thevitalbreath,eye,mind,ear,innerspace, hairs, bloodandsemenaresaidtogetunitedintotheirrespective sources.But,nothinghasbeensaiddecidedlyabouttheperson. Artabhagaenquiresthewhereaboutsofthisperson,whenthe physicalpersonalitydisintegratesduetothedepartureofthevital force.

It is a well-establishedfactthattheindividualjivawhichhasnot attained Self-realisation,persistsevenafterthedeathofthebody,

and assumes various forms one after another and moves from one body to another. The concept that the jivas which have enough material in the form of samskaras move by some unseen force and take new bodies is a fact which is accepted by almost all thinkers. But they differ with regard to the impelling force which is the determining factor of such transmigration. One cannot easily escape by shoving it to the law of accidents or nature or time, and the like. Transmigration is the continuation of the personality on account of its attachment to objects perceptible to and conceivable by the senses and the mind. This attachment persists up to the time of release, and till then, the personality assumes various bodies in different births. Transmigration is a process of fashioning of the jiva into forms suitable for fulfilling the desires lying unfulfilled. As long as this process of fashioning and re-fashioning continues, the personality persists and proceeds from one kind of life to another. It catches hold of a new body before leaving the old body, like a leech. Transmigration is a process of jivas going from one body to another, with no change in the essential material that it carries with it. The only thing the jiva loses is the old physical personality and what it has brought to the new body is the subtle personality consisting of sense-impressions and its essential factors.

Thus, it is clear that the unliberated jiva journeys in different modes of empirical life. Now the point that is under discussion is about this jiva and what steps it takes after the fall of the physical body. What happens to the jiva after death if it is not liberated is the question. This question includes the problem of jiva's fate during the intermediate period also. The question 'where then is this person' put by Artabhaga refers to the fate of the jiva during the period of transition from one body to another and thereafter.

This question is answered differently by different schools of thought, mimamsakas hold that it is the nature (svabhava) which determines the metempsychosis of the jiva. Materialists believe in mere change which however does not accept rebirth but asserts that every occurrence of individual's coming into existence is

accidental. To them, this vast universe is a chance occurrence which springs from accidental or fortuitous combination of elementary particles of matter (yadriccha-vada). Yet, there are others such as astrologers, adherents to vedas, believers in a personal god, idealists and nihilists who hold time (kaala), work (karma), destiny (niyati), mere consciousness (samjnanam), void (sunya) respectively to be the determining factors of the jiva's migration to a new body. Thus, the subject is open to dispute. Knowing this fully well, Yajnavalkya asked Artabhaga to follow him out of the crowded assembly to a solitary place where the two could discuss, argue and ascertain the truth of the problem. If discussions were held and debated in the open assembly, the truth would have become impossible of ascertainment. Artabhaga and Yajnavalkya went out of the assembly and debated upon the subject of the jiva's migration after death.

Some others are of opinion that Yajnavalkya took Artabhaga outside the assembly, because the question put by the latter is too silly to be answered before that august gathering of learned scholars and saints. It is too simple and too easy to be answered before a large public, for even the illiterate know that an ignorant man leading a worldly life after death takes another body according to his past karmas. The sage did not want to belittle the learned Artabhaga in that assembly of saints and scholars. But at the same time, he wanted to answer the question. If he kept quiet, he would be considered as defeated. Hence, the sage took his opponent away from the court and furnished the answer to his question.

Both argued upon the views of all important schools of thought on this topic, one by one. They discussed the theory of accidental causation, the doctrine of karma, naturalism, destiny, consciousness and void. As to the cause of rebirth of an unliberated jiva, they discussed all possible views which were current among the followers of different systems. They also discussed the dissolution of the body, the disintegration of the elementary particles of matter, the disappearance as it were of consciousness from the body, the period of interval between the

death of one body and the birth of the next one and where the jiva stays during the interval. When they came to the point of deciding the determining factors which go to form the materials for fresh embodiment, they dwelt upon the subject of karma. So long as the soul is subjected to the law of karma, it steps out of one portal and is made to enter into another. karma is the invariable factor which maintains the process of the jiva's rebirth. It is true that the individual is responsible for his works. This does not however contradict the truth that he is moved like a puppet pulled by the strings of his past karmas. What exactly the past karmas have to do in causing reincarnation? They create the necessary conditions, by presenting the necessary stimulus and materials for the birth of another physical medium for the manifestation and exhaustion of a portion of the results of karmas. So long as the impressions of actions performed in past births remain accumulated in the consciousness of the individual jiva, they form the causal power and energise the samskaras, and the jiva visualises different forms and returns to the world of action in order to enjoy and suffer. karma is the invariable cause or effect of an event and is the causal connection between the two events which go by the names of 'death' and 'rebirth'. The spontaneity of an occurrence can be determined on the grounds of karma, for the various actions in the form of impressions form themselves into a series of links of one single chain. The so-called accidental occurrences or events do come up spontaneously, but they necessarily presuppose certain conditions for their appearance. Those who hold that the combination of atoms produces thought, intelligence, consciousness, mind and soul and that the consciousness and the rest last so long as the body lasts, do not properly take into consideration the whole truth on the subject. To them, we have to say only this: the combination of atoms or molecules can never generate thought, intelligence and consciousness; motion cannot produce sensation, ideas and thoughts, and consciousness and intelligence are never subjected to movement, for the Self is beyond the physical realm. The law which governs the destiny of the jiva, determines rebirths, and materialises the new body. This

is the law of karma, the law of cause and effect. This law operates upon the individual and on account of it, one reaps what is pleasant and painful. The experiences of an individual which are only manifestations of the impressions of his actions, remain dormant in the causal body or subtle bodies in the form of samskaras. These samskaras, which are the results of past experiences, discover or create necessary conditions in order to satisfy the unfulfilled desires. This law of causation continues so long as there persists even a trace of unsatisfied wish or desire. When the totality of karmas in the form of actions, experiences and impressions is completely exhausted together with its accompanying factors, the jiva becomes unfettered and freed from individualisation, as also from 'death' in the form of organs and their objects. One enjoys good and pleasant experiences by virtue of his good actions and suffers pain and misery on account of evil actions and in the absence of these two, he is liberated.

Thus they discussed on the fate of an unliberated jiva who on account of the body and organs, actions and their impressions, takes a new body, performs fresh acts, enjoys pain and pleasure, leaves off that body, takes another, again repeats the same process and undergoes re-embodiment.

When Artabhaga was thus enlightened by Yajnavalkya, they returned to the Assembly, and Artabhaga resuming his seat, stopped his further questioning.

Summary

This section instructs on the nature of bondage which is caused by the organs in the body and the objects outside. The attachment in the form of love and hatred caused by the mutual interaction of the organs and the objects on each other, is verily death, the death of the soul, otherwise termed relative existence or samsara. The two terms used to signify the senses and objects, viz., grahas and atigrahas, are very significant and they reveal their true nature. They grasp each other. The senses grasp the objects and the objects grasp the senses. The Upanishad says that the objects are

stronger in grasping than the senses. When we think deeply about the nature of these two, we cannot definitely say which is the stronger of the two. We may not be wrong if we say that the senses are stronger than the objects and the objects are stronger than the senses, though it may not be good logic. The two seem to be mutually competing with each other as to who is the stronger and they have not come to a definite conclusion. Senses are flared up by the objects, and the objects in their turn become either more attractive or repulsive only when they are contacted by the senses. Thus, they mutually energise each other. They also fight with each other and destroy each other, eat each other.

Both are said to be the food of death and an interesting question is raised here as to whether there is another death for this death, a death to which the death which eats the senses and the objects, becomes food. It is answered in the affirmative. Through the illustration of water and fire, where fire, which eats up everything, is eaten away by water, it is shown that there can exist a death for death also. This great Being, the Atman-Brahman swallows death. So, one who knows and realises this supreme Being, is freed from death. The Kathopanishad says that to this great Being who is the Death of death, death who eats up everything is like a pickle or sauce.

The section also states what happens to a knower of Brahman and to the ignorant man, after the phenomenon called death. In the case of the former, a sage who has realised the Supreme, others see the fall of his body when the elements of which the physical body is constituted merge in their universal counterparts, their cause. The mind merges in hiranyagarbha, the cosmic mind. Thus his individuality dissolves in universality. In the absence of individuality, universality loses its meaning and what remains is the supreme Reality, the non-dual Atman. The Atman is everywhere and so, it is said that a knower of Brahman does not leave and go anywhere. There is no spatial movement. He has no rebirth. He gets sadyomukti, immediate liberation. What remains of such a sage? Nothing, mere name or renown remains in this phenomenal

world. This name has no end and is as though infinite and immortal. If one meditates on the name as non-different from the visvedevas who are also infinite, one would attain the infinite.

Though the process of dissolution of the elements in their cosmic counterpart is the same in the case of the ignorant man also, there is some difference, inasmuch as he is reborn in a new body. And what is the cause of his rebirth? It is his own past karmas, the unfulfilled desires, the subtle samskaras or impressions. The subject of karma is very deep and also subtle. karma in this context does not mean any action either physical or mental. It is a particular attitude of the whole personality with which one thinks, speaks and acts out of ignorance of the real nature of this universe. It is not true that every thought or action is productive of a future birth. Similarly, it is not all desires that cause rebirth. There cannot be a hundred per cent satisfactory answer to this great question of death and birth, as long as one is in the relative realm. One has to transcend this phenomenal world through knowledge of the Reality, when alone one can get the true answer to the cause of rebirth. The question itself will dissolve without raising the necessity of any answer.

Thus Ends the Second Section Entitled

Artabhaga-Brahmana in the Third Chapter

SECTION III

BHUJYU-BRAHMANA

The present section is devoted to explain the boundaries of the universe, and the limited nature of this vast creation. It also reveals the superhuman source of Yajnavalkya's vast scriptural knowledge. It is intended to indicate that the results of work, however good and also harmonious with the injunctions of scriptures they may be, are within the phenomenal realm, and that they do not lead one to ultimate liberation, even if the rites producing them are combined with meditation.

Salvation, attained through the knowledge of the Self, is the goal of every man. It is unanimously accepted by the srutis as well as the smritis to be the state of total cessation of future rebirth and the state of complete freedom from misery in this birth. It is not becoming something new which one is already not. It is the state of freedom from the superimposed fetters in the form of grahas and atigrahas, the senses including the mind and their objects. In simple terminology, the ultimate release through the Knowledge of the Self consists of the dawn of supreme Wisdom, when the false ignorance which is the cause of the unreal bondage is dispelled, and the jiva realises its identity with the Self, the Atman, transcending all kinds of limitations.

It has been said in the preceding section (III-ii-13) that verily one becomes good by good karma and bad by evil karma, indicating that karma and its result are confined within the realm of the relative universe. If karma had any scope or even any possibility to effect freedom from bondage, the sruti would not have used the expressions 'becomes good' or 'becomes bad'. In fact karma, be it of any type, quality or value, is of limited scope. The results extend as far as the boundaries of the world. Even if it is performed with perfectly disinterested attitude and combined with meditation, it cannot create or effect the ultimate Liberation, because liberation is not a product of any action. It is not attainment of something unattained, nor reaching a new place in distant space and time,

nor is it a modification of some existing entity, nor purification of something impure. All results of action can only be either of these four, and final liberation does not come under any of them. On the other hand, Liberation from bondage is mere disillusionment or destruction of ignorance through wisdom, the supreme Knowledge about the real nature of God and His creation.

All actions enjoined in the scriptures confer upon the performer, results in the form of sense happiness in this world as well as in the heavenly worlds, according to the nature of the good actions performed. When the accumulated result of the good actions is exhausted by enjoying them, by the force of the remaining actions which can be enjoyed only through the medium of a gross body and senses, one returns to the earth and assumes the bodies appropriate for the experience of those karmas which have fructified. Even those, who have performed most virtuous and meritorious deeds like the horse-sacrifice, dwell in higher worlds only up to a certain period. After enjoying there the result of those meritorious actions, they come back to the world and again undergo the experience of pleasure and pain and repeat the same old process of birth and death. No doubt that rites coupled with meditation have a greater efficacy, but nevertheless, it is limited by the triad of space, time and causation.

Supreme Knowledge or Liberation is independent of action and its accompanying factors. In other words, Liberation is beyond the categories of work and its results which are inextricably connected to relative existence. Therefore, one who seeks Liberation should avoid prohibited as well as the enjoined karmas, for both are factors causing rebirth. It should be borne in mind that one is however entitled to do obligatory karmas, which should, on no account, be avoided but performed without any selfish motive, at the same time dedicating them to God.

In the present section is explained the scope and extent of meritorious deeds, through a story of special significance. The story furnishes us with ample evidence that the highest .meritorious karma is by no means connected with the ultimate

Liberation and that its scope is not beyond the manifested universe. It also shows that sacrificial rites have only limited effects and Liberation through them is, therefore, impossible, since Liberation transcends all dimensions of relative existence. The highest among all sacrifices is the well-known horse-sacrifice, in its dual forms, either as a ritualistic one combined with meditation, or as a symbolical sacrifice by meditation alone. The effect which results therefrom is either identity with the god of fire and other divinities, or the world of hiranyagarbha. But, neither of these is the absolute release which is identification of the individual Self, the Atman, with Brahman, the Absolute.

अिहैं भुज्युयुलणह्लयणयतिःपप्रच्छयणज्ञवल्क्येतत होवणच।मद्देरेषुचरकणः पयव्रणजण्मते पतञ्चलस्यकणप्यस्यगृह्णिैमतस्यण्सीदुदुहतणगन्व्वगृणह्लीतण , तमपृचूछणम कोऽसीतत; सोऽब्रवीत्सुरुन्वणङ्थगरस इतत; तं यदण लोकणिणमन्तणि- पृचूछणम , ंिअैमब्रूम , क्व पणररक्षक्तणअभवग्न्तित ; क्व पणररक्षक्तण अभवि्◌ सत्वणपृचूछणममयणज्ञवल्क्य, क्व पणररक्षक्तणअभवग्न्तित ॥१ ॥

1. Then Bhujyu, the grandson of Lahya, questioned him: "Yajnavalkya," said he, "we were travelling in the Madra territory, observing the vow of study. (We) came to the house of Patanchala Kapya. His daughter was possessed by a gandharva. We questioned him thus: 'Who art thou?' He replied (I am) Sudhanva, a descendant of Angirasa.' Then we asked him of the limits of the worlds. Then we asked him: Whither had been the descendants of Parikshit?' 'Whither had been the descendants of Parikshit?' I ask you, O Yajnavalkya, where were the descendants of Parikshit?"

Then Bhujyu, the grandson of Lahya, addressed Yajnavalkya and questioned him.

In the beginning of this Upanishad in the first section of the first chapter the horse-sacrifice has been given as the symbol for meditation on the cosmic Being. There, the meditation is on the

sacrificial horse as prajapati or virat. From that we postulate that the performance of horse-sacrifice produces individual and collective results as well. Of these two, the individual result of horse-sacrifice is confined to the dimensions of the universe and, therefore, the performer attains identity with the deities of fire, sun and air. The collective results of this meditation is attainment of identity with hiranyagarbha, also known as Cosmic Intelligence, the First-born, the sutratman, the manifested universe whose extent in space is stated through the story in this section which serves as an indirect approach to the subject under discussion. Bhujyu, instead of asking directly about the utmost result one can attain through the performance of the highest meritorious karma, puts before the sage an incident from his own life and, by and by, asks the whereabouts of the descendants of Parikshit, the performers of very many horse-sacrifices. The four questions that this mantra indirectly raises are:

(i) What is the maximum limit to which performers of noble deeds can rise? (ii) What is the path they follow? (iii) What about their fate? and (iv) What is the extent of space covered by Cosmic Intelligence, hiranyagarbha?

Bhujyu narrated the story: We were travelling in the lands of Madra territory observing the vow of study. We happened to come to the house of Patanchala who was a descendant of Kapi. We saw that his daughter was possessed by the spirit of a gandharva, a celestial being with superhuman skill in music. We questioned him, in order to ascertain all about him. From our enquiry we came to know that his name was Sudhanva and he was a descendant of Angirasa. We had, therefore, no doubt about his knowledge of supra-mundane matters. We, therefore, asked him regarding the dimensions of the world, and also enquired the whereabouts of the descendants of Parikshit. That gandharva told us about the extent of the cosmos and informed us about the place where the descendants of Parikshit had gone. Now, Yajnavalkya, I have been instructed about this superhuman knowledge by that celestial

being. I ask you whether you know the limits of the cosmos and the whereabouts of the descendants of Parikshit.

सहोवणचउ्वणच वै ैसःअ्गच्छन्वै ते तद्यत्रणश्वमेर्यणग्जिो गच्छन्तीतत ;

क्वन्वश्वमेर्यणग्जिो गच्छन्तीततद्वणत्रत्रंत्ि वै देवरिणह्न्यणन्ययं लोकःतं ;

समन्तं पृथिृवी द्ववस्तणवत्पयेततततणं, समन्तं पृथिृवीं द्ववस्तणवत्समुद्रः पयेतत ;

तद्यणवती कुरस्य र्णरण, यणवद्वण मक्षक्कणयणः पत्रम्, ् तणवणिन्तरेर्णकणिः

तणतिन्द्रः सुपुर्ो भूतूवण वणयवे प्रणयच्छत्, ् तणन्वणयुरणत्मति तघत्वण

तत्रणगमयद्यत्रणश्वमेर्यणग्जिो- ऽभवग्न्तित; एवममव वै स वणयुमेव ग्प्रिंसं;

तस्मणद्वणयुरेव व्यग्ष्ट, वणयुः समग्ष्टः, अप पिुमृत्णयुं जयतत स एवं वेद ।

ततो ह भुज्युलणह्लयणय- तिरुपररणम ॥२ ॥

॥इतत तृतृीयणध्यणयस्य तृतृीयं ब्रणह्मर्म् ॥

2. He replied:"Indeedhe(thegandharva)musthavesaid 'assuredlytheywenttherewherethehorse-sacrificersgo'.""Where do horse-sacrificersgo?"(askedBhujyu).Yajnavalkyareplied: "Thisworldisthirty-twotimesthespacecrossedbythesun's chariotinaday.Theearthtwiceasthat,surroundsit.Surrounding thatearthistheoceantwiceaslarge.Then,inbetween,there is thespaceasfineasarazor'sedge,orassubtleasthewingof a fly.indra,bybecomingafalcon,deliveredthemtovayu.vayu, placingtheminhimself,carriedthemtowherethehorse-sacrificers were.Inthismanner,hepraisedvayuonly.Hencevayualone is themicrocosm;vayuismacrocosm.Hewhoknowsthus,conquers furtherdeath."Thereupon,BhujyuLahyayanikeptsilent.

Inthismantra,Yajnavalkya'sreplytothosefourquestionswhich Bhujyahadindirectlyaskedintheprecedingmantra,issummed up.

Thisworldwhichisthebodyofviratandwherepeopleexperience theresultoftheirpastwork,issaidtobeequaltothirty-twotimes thespacetraversedbythesun'schariotinaday.Aroundthisworld istheearthwhichcoverstwicetheareaofthisworld.And

surrounding that earth which surrounds the world, is the ocean which is twice the area of the earth. Only up to this limit of the manifested world, the performers of good deeds can go.

How do these performers go into that realm, is the second question, to which Yajnavalkya replied that at the junction of the two halves of the cosmic shells, there is an opening which is as fine as a razor's edge or the wing of a fly, through which the souls of those performers pass. It is so subtle that gross objects have no access through it.

And regarding the fate of persons of high merit, Yajnavalkya said as reply to the third question, that their astral body, like a falcon, is taken out of its physical limitations and then the sum-total of their good merits, referred to here as indra, carries them and makes them identical with the cosmic Intelligence which is designated here as vayu. That is to say, the results of their good karmas do not bind them to another physical body, but by virtue of their being noble and righteous, they disintegrate and merge into their own sources. These jivas then, in the absence of a medium for re-embodiment, become identical with the Cosmic Intelligence, like a pot of water merges in the ocean when the pot is destroyed. After having become part of Cosmic Intelligence, those jivas become all-pervading like hiranyagarbha himself. Thus men of great merit become identified with Cosmic Intelligence. But, however, they do not get ultimate liberation which is attainable only through Self-knowledge.

To the fourth question, Yajnavalkya replied that Cosmic Intelligence covers the entire space, from the microcosm to the macrocosm. It fills the entire universe as a whole, and also the microcosm in each individual. hiranyagarbha is, therefore, known as the inner Self of all beings and also as the Essence of the whole universe. From individual's standpoint, He is seen in his microcosmic aspect inheriting different bodies of all beings. When He is viewed from the cosmic standpoint, He is the totality of all selves. Nevertheless, He is the same throughout, like water which is same in individual drops, as well as in the ocean as a whole. He

is microcosmic by virtue of inheriting the body of each being, and macrocosmic on account of his being the Self of virat. Hence, the space covered by the Cosmic Intelligence is said to be unlimited, though bound by space-factor. As far as there is the relative universe, so far extends and pervades this Cosmic Intelligence.

hiranyagarbha is both in the microcosm in relation to the body and elements, and in the macrocosm on account of his being the aggregate, the one cosmic vital force.

He who knows thus conquers further death. After leaving this body, he becomes identified with hiranyagarbha and does not take any more birth to make further death possible. That is to say after the death of this body, he will not have an occasion to die again.

When Yajnavalkya thus replied all the questions, Bhujyu, the grandson of Lahya, did not question further.

Summary

In this section are given a few glimpses of cosmic geography. Many may hastily conclude that all that is given is fantastic and fanciful. It is really difficult for the limited intellect of man used to grasp only gross things perceptible to the five senses, to make out any sense in these descriptions of the vast cosmos consisting of innumerable universes. The esoteric experiences of one who meditates on hiranyagarbha, the totality of creation, are attempted to be expressed in exoteric language. Therefore, unless one raises one's consciousness to that high level through intense and protracted meditation, all that is said in this section, would remain as mere words and their real import would remain hidden. Such descriptions occur in certain other Upanishads and Puranas. The one cosmic prana or hiranyagarbha pervades as the individual prana which is the manifestation of the Self, inside and outside all beings, moving and non-moving, in the elements and in the celestials. He who meditates on this prana and identifies himself with It is freed from further death. When the present body falls, he becomes one with the hiranyagarbha.

Thus Ends the Third Section Entitled

Bhujyu-Brahmana in the Third Chapter

SECTION IV

USHASTA-BRAHMANA

In the philosophical context so far discussed in the first three sections of this chapter, wherein were put forth various enquiries with regard to 'death' in the form of senses and their objects-grahas and atigrahas - and the method of release therefrom, the principle of karma was postulated as the ground of operation of the law of causality. In this context, it has also been said and illustrated how meditation on the universal, confers upon the individual the state of identity with the Cosmic Principle. It is true that meritorious deeds lead an individual to the attainment of higher planes. It is also a fact that heinous deeds drag him down to lower planes where he enters the wombs of animals, insects and the like and is reborn for eking out the fruits of his ignoble karmas.

That this law of cause and effect applies to all individuals equally and impartially, without any exception, has been already discoursed. The question that is raised now in the present section is about the entity that undergoes transmigration. Does such an entity exist at all, and if it does, what special characteristics does it possess? In order to make an enquiry into the nature of the Atman and to determine that the Atman is distinct from all else, this question is introduced by Ushasta well-versed in the scriptures. The present section teaches us that the individual Self who is indeed the Atman, becomes free of all bondage when it sheds off the influence of the conditioning factors such as the mind, the senses, the pranas and the body. All experiences that we ascribe to an individual are based upon the erroneous identification of the Self with the body, mind and the senses. It is through the

association with the limiting adjuncts that the Self appears to have objective experience, but in truth, It is the witness of all the experiences and is the very form of Consciousness. The senses and their objective experiences are superimposed on the Self and they are not the inherent nature of Consciousness. That is to say, the acts of perception, audition and the like are objective cognitions of the mind, whereas the Self is the witness of all that. The impressions of sense-objects and the objective experiences are changing phenomena and they change with every mode of the senses and the objects. The Self is the unchanging and eternal witness of all objective cognitions. The Self is the ground for all empirical knowledge and not an object of it. It is the Seer, but itself not seen on any account. It is the Thinker, but itself not an object of thinking. Thus, the Self which is the changeless witness of all changing phenomena having a beginning and an end, is the true Essence of man which cannot be known as an object, though as the Subject It is always self-revealed. This is the gist of Yajnavalkya's explanation of the Self to Ushasta.

अिहैमुषुस्तश्चणक्रणयर्: पप्रच्छ यणज्ञवल्क्येतत होवणचयत्सणक्ण-

,

दपरोक्णद्ब्रह्म, य आत्मण सवणन्णतर, तं मे व्यणचक्ष्व इतत; एष त आत्मण सवणन्णतर:; कतमो यणज्ञवल्क्य सवणन्णतर: ? य: प्रणरि् प्रणणर्तत स त आत्मण सवणन्णतर: योऽपाणिैणपणीतत स त आत्मण सवणन्णतर: यो व्याणिै व्यणीतत स त आत्मण सवणन्णतर: य उदाणिैीदणतितत स त आत्मण सवणन्णतर: एष त आत्मण सवणन्णतर: ॥ १ ॥

1. Now Ushasta, the son of Chakra questioned him. "O Yajnavalkya", said he, "who is the immediate and direct Brahman; who is the Self within all-explain to me about him." (Yajnavalkya replied:) "This is your Self who is within all." (Ushasta again asked:) "Which one, O Yajnavalkya, is within all?" (Yajnavalkya replied:) "He, who causes respiration through prana, is thy Self within all; He who causes expiration through apana, is thy Self within all; He who pervades the body through vyana, is thy Self within all; He,

who causes departure through udana is thy Self within all. He is your Self that is within all.'

Then Ushasta, the son of Chakra, questioned Yajnavalkya about the immediate and direct Brahman. The Absolute is not mediate in the sense that nothing obstructs It and nothing can really stand between It and one's Self. It is also direct because It is not used in any figurative sense. It is the true Self within all. It is the non-dual and immanent Reality in the plurality of individual beings, movable and immovable. To the question of Ushasta comes the precise reply of Yajnavalkya that the Self which is within Ushasta himself, is the immanent Self in all. The Self who is the inner reality of Ushasta, is the same which is within all.

But Ushasta could not follow what Yajnavalkya declared through the above expressions. Did Yajnavalkya refer to the gross body, or to the aggregate of the subtle principles such as the pranas, the mind and the intellect, called the subtle body, or something other than these two- this is the doubt of Ushasta. If he had referred to the gross body to be the Self of all, it is a potent error, since the different gross bodies of the individuals cannot constitute the unity of the Self within all. And if he had referred to the subtle body to be the Self within all, then also it cannot be true of that Self which is within all, since these subtle bodies vary from individual to individual. Hence, he asked for further clarification.

Yajnavalkya replied: That which makes the prana function and operate in the mouth and nose, which makes one breathe in and breathe out, circulates the blood, causes digestion in the system and maintains the body alive, even as one makes the marionette move and dance, is the intelligent Principle which is behind all functions in both the gross and subtle bodies and which is, at the same time, distinct from the conditioning factors, the body and the organs. This intelligent Principle, the string-puller of the whole universe is the Self in Ushasta which is also immanent in all.

स होवणचोषस्तश्चणक्रणयर्:, यिण ववब्रूयणत्,् असौ गौ; असणवश्च इतत एवमेवैतद्व्यपददष्टं भवतत; यदेव सणक्णदपरोक्णद्ब्रह्म, य आत्मण सवणन्णतरः तं मे व्यणचक्ष्वेतत; एष त आत्मण सवणन्णतरः; कतमो यणज्ञवल्क्य सवणन्णतरः ? ि दृष्टेद्रणष्टणरं पश्येः, ि श्रुतेः श्रोतणरं ि्रुयणत् ्ि मतेमन्णतणरं मन्वीण, ि ववज्ञणतेववज्ञणणतणरं ववजणिीयणः। एष त आत्मण सवणन्णतर; अतोऽन्यदणतम्ण ्। ततो

होषस्तश्चणक्रणयर् उपररणम ॥ २ ॥

॥इतत तृतीयणध्यणयस्य चतिुं ंब्रणह्मर्म् ्॥

2. He,UshastaChakrayanasaidthus:"Justasonemightsay'this is acow','thisisahorse',evenso,thishasbeendescribed(by you).TellmeofHimwhoistheimmediateanddirectBrahman, whoistheSelfwithinall."(Yajnavalkyareplied:)"ThisSelfofyours is withinall."(Ushastaagainasked):"Whichone,OYajnavalkya, youmeaniswithinall?"Yajnavalkyareplied:"Onecannotseethe Seerofsight,onecannotheartheHearerofhearing,onecannot thinkoftheThinkerofthought,onecannotknowtheKnowerof knowledge,thisSelfofyoursiswithinall.AughtelsethanHimis perishable."Thereupon,Ushasta,thesonofChakra,resumedhis seat.

ThenUshastawhocouldnotstillunderstandthesubtlenatureof theSelfexplainedbythewisesage,said:"Justasoneaskedto describeacoworahorsemightmerelysay,'thisisacow','thisis ahorse',ormightdescribeacowassomethingthatwalks,ora horseassomethingthatruns,inthesamewayyouhavealsogiven anunsatisfactorydescriptionofBrahman,throughcharacterisingIt bythevariousfunctionsofthevitalforce.Inowagainaskyouto tellmesomethingmorepreciseanddefiniteaboutthatBrahman whois directand immediate,theimmanentSelfwithinall."

Beingthuspressedbyhisignorantopponent,Yajnavalkyasaid thatnonecoulddefinetheSelfinthewayUshastawanted,forsuch a definitionwouldcontradicttheverynatureofBrahman,the SupremeSelf.ThisSelfverilycannotbemadeknownlikeacow

or like a jar, as the Self by its very nature will not brook any objectification. For, the Self is the Witness of vision itself. All the channels of perception such as seeing, hearing and the like, through which objective cognition takes place, are united and integrally founded in the Self. Then, through what could one see, hear or cognise that Self! The Self is the source of both the objective and subjective cognitions. That is to say, the Self which is described as the Seer of sight, is ever the same, the eternal Witness. And if any one attempts to know more about Him through theoretical source of knowledge and wishes to ascertain His absolute nature which is beyond the phenomena, through external means of perception and similar proofs as one would ascertain about phenomenal objects like a cow or a jar, then it would be utterly futile. This Self not only pervades all objects, but also is the Witness of the act of pervading. On account of His being immanent Consciousness, penetrating and extending in and through all beings, He becomes the unseen Seer, unknown Knower, the Subject which can never be objectified under any condition. Thus, the manifold diversity such as seeing, hearing and the like are imaginations on the Self. He is the Witness of all diverse activities. At the same time, these functions have no distinct existence different from the Self. Particular consciousness refers to objects in general. But in that pure Consciousness where subject-object distinctions have become extinct, like the waveless, calm, majestic ocean, all duality and limitations are obliterated. The conception of an immanent Reality in all beings, in which all beings are contained, clearly explains also the reason for that Reality being devoid of duality. In duality, indeed, hearer and hearing, seer and seeing, smeller and smelling, and other forms of objective experiences are conceived. But, when the fact of non-duality is known, where experience and Being become one, how is it possible to postulate the twofold conception of subject and object! This is made clear in the mantra through statements such as 'one cannot see the Seer of sight', 'one cannot hear the Hearer of hearing', 'one cannot think of the Thinker of thinking', and 'one cannot know the Knower of knowing'. The Self cannot, therefore,

be cognised or known or experienced by means of objective apprehension. Anything else other to Him is perishable, not immortal. 'Anything else' refers to all dualistic concepts. Hearing this reply of Yajnavalkya, . Ushasta withdrew himself from further questioning.

Summary

Ushasta's question and its answer in this section reveal to the earnest aspirant a great secret which is unknown to the neophytes in the spiritual path who, in their ignorance, try to know or perceive their Goal, as if It is some external object. The great sage Yajnavalkya says that the Eternal, the Immortal, the Absolute, is immediate, being directly experienced, without the mediacy of the organs and the mind, being one's own Self, the Experiencer. Aspirants who, in their ignorance, want to know and experience It like other objects, repeat the mistake of Ushasta who wanted to know the Self, as one would know, for example, a cow or a horse. Ushasta was told that the very Being he wanted to know is his own Self, the innermost entity in him, because of whose existence, all the functions of the body like breathing, seeing, hearing, thinking, knowing and the like, take place, not only in him but in the whole universe. Either because he could not still grasp the import of the sage's description, or because he wanted to get some more explanation about the Absolute, he made further enquiry. And sage Yajnavalkya said point-blank that no one could see the Seer of sight, or hear the Hearer of hearing, or think about the Thinker of thought, or know the Knower of knowledge. This Absolute which is the Self in all, is impossible of definition. It is not possible even to give a name to it, or specify it by any means. It is the one non-dual Reality that pervades through and through every atom of this vast creation like the thread in a cloth and gold in ornament. It is however given the appellations of the Atman, Brahman, God, the Supreme, the Absolute, and so on, in order to instruct us about It. There is nothing other to It and, therefore, it is said that everything other to It which comes under what we call the universe is evanescent, ever-changing and perishable.

Thus Ends the Fourth Section Entitled

Ushasta-Brahmana in the Third Chapter

SECTION V

KAHOLA-BRAHMANA

Although the Self is theoretically accepted on grounds of speculative knowledge, it is impossible of direct experience by intellectual, metaphysical assertion alone. The actual direct experience by the Self in the Self though admitted and emphasised by logical and philosophical conclusions, cannot be presented and demonstrated as one would present and demonstrate an object, say a jar or a cow, as the Self never becomes an object, but always remains as the Subject. Still, the scriptures prescribe a practical method of attaining the knowledge of the Self which takes the aspirant to the highest plane of the absolute, non-dual State. The epistemological theory about the Self of all, presented so far, is based on logical and intellectual assertion. But what is the practical method to be adopted by the seeker for the attainment of the Supreme, the Imperishable, the Self, Substratum of the individual and the universal?

We know from experience that acquiring metaphysical knowledge is quite distinct from the actual awakening of the Soul in man. In this section, the means of liberation, the supreme Knowledge of the Self, is declared by introducing the subject of renunciation of desire as a precondition.

The questions put by the two sages, Ushasta in the preceding section and Kahola in the present section are practically the same. Therefore, a doubt may arise whether the questions refer to one and the same Self, or whether they enquire into the nature of the supreme Self and the individual Self separately. From a closer

investigation, it will become clear, that in the present section, an enquiry is made into the real nature of the Self and into its attainment through renunciation, while in the preceding section the subject matter was Its existence independent of the body. The questions about the Self raised in this as well as in the preceding section, refer to one and the same Self only, by knowing whom one becomes that very Self. Hence this section, with a view to intimate the way of attainment, re-mentions and re-introduces the same question which was put by Ushasta, in the just preceding section.

Hitherto, the sruti has taught us the advantages of rites combined with meditation, the nature of bondage with its stimulating causes, the condition of a liberated soul, the condition of a person in the state of transmigration, the reward for the highest merit and the immanent nature of the Self. Now, the means of emancipation is described to enable practice and attainment.

अि हिं कहोलः कौषीतकेयः पप्रच्छ यणज्ञवल्क्येतत होवणच । यदेव सणक्णदपरोक्णद्ब्रह्म, य आत्मण सवणन्णतर; तं मे व्यणचक्ष्वेतत; एष त आत्मण सवणन्णतरः । कतमो यणज्ञवल्क्य सवणन्णतरः ? योऽणियणवपपणसे ोकं मोहं जरणं मृतूयुमत्येतत । एतं वै तमणत्मणिं ववददत्वण ब्रणह्मर्णः पुत्रैषर्णयणश्च ववत्तैषैर्णयणश्च लोकैषर्णयणश्च व्युत्णियणि मभक्णचयं ंचरग्न्त; यण ह्येव पुत्रैषैर्ण सण ववत्तैषैर्ण, यण ववत्तैषैर्ण सण लोकैषर्ण, उभे ह्येते एषरे् एव भवतः । तस्मणद्ब्रणह्मर्ः पणग्ण्डत्यं तिववद्णय बणल्यै ततष्ठणसेत् ्। बणल्यं च पणग्ण्डत्यं च तिववद्णयणि मुतिुः अमौं च मौं च तिववद्णयणि ब्रणह्मर्ः स ब्रणह्मर्ः कि स्यणत् ्? यि स्यणते्तिदृ एव, अतोऽन्यदणतम् ण ्। ततो ह कहोलः कौषीतकेय उपररणम ॥१ ॥

॥इतत तृतीयणध्यणयस्य पञ्चमं ंब्रणह्मर्म् ्॥

1. Then Kahola, the son of Kushitaka, questioned him thus: "Yajnavalkya," said he, “tell me that which is the immediate and direct Brahman which is the Self within all." Yajnavalkya replied:

"This is the Self of yours which is within all." (Kahola again questioned:) "Which, O Yajnavalkya, you mean is within all?" (Yajnavalkya explained:) "Who transcends hunger, thirst, sorrow, delusion, old age and death (that is what I mean). Having known that very Self, having risen above the desire for son, desire for wealth and desire for worlds, the brahmanas then embraced mendicancy; for, that which is desire for son, is verily desire for wealth; that which is desire for wealth, is desire for worlds. Verily, both these are desires only. Therefore, a brahmana should, having renounced learning, wish to live child-like with strength (of knowledge). Then, having renounced the child-like attitude and also learning, (he becomes) an ascetic. Then, having renounced the attitude of a non-ascetic and also of an ascetic (he becomes) a brahmana. By what (means of conduct) that brahmana be (or move about)? By whichever (means of conduct) would (that brahmana) be (or move about), by that (he will move) just like this only. Everything else than this is perishable." Thereupon, Kahola, the son of Kushitaka refrained from further questioning.

When Ushasta resumed his seat, Kahola, the son of Kushitaka, started questioning Yajnavalkya. The wording of the question appears to be the same as that of Ushasta. But, from the answer given by the wise sage, Yajnavalkya, it would be seen that it is not a mere repetition, but intended to get some more knowledge about the Self from Yajnavalkya.

Yajnavalkya, as in the preceding section, replied the questioner that what he asked for is the Self of his, who is within all.

Questioned again by Kahola, Yajnavalkya started his further dissertation on the real nature of the Self. He said that He who transcends hunger, thirst, sorrow, delusion, old age and death is the Self of eternal nature, which is none other than the supreme Brahman. The Self in question is beyond all relative attributes, such as hunger, thirst and the like which are caused by Its being associated, as it were, with the limiting adjuncts of the body and organs and their necessary constituent factors. Blueness attributed by a child to the sky, in reality, does not even touch the sky. Even

so, hunger and the other attributes superimposed on the Self due to ignorance do not touch the Self. He is ever beyond them and untouched by them. Hunger and thirst have their seat in the vital force. Both are vital necessities of the embodied. Sorrow is mental dissatisfaction which one feels when the object of his hankering is either not achieved or is snatched away. It has its seat in the mind. Delusion is an error caused by confusion due to wrong notions, and this also has its seat in the mind. Old age is indicative of the process of decay going on in the body, marked by loss of vitality, eye-sight, appearance of wrinkles and white hairs and the like, while death is the final fall of the body. These last two are the attributes of the body.

By showing that the Self transcends hunger and the other attributes of the vital force, mind and the body, Yajnavalkya lays emphasis on the point that the Self is untouched by these as well as all other relative attributes. All such attributes belong either to the physical body or the vital force or the psychological organs. This Self who is the Self of all is therefore unqualified, not limited, not blemished, not modified and unrelated to the body, the vital force and the mind.

Having known that very Self, the Self as such to be their own Self and immanent in all, free of all limitations, full and eternal, and as a result having given up the desire or hankering for wife, son and the like, those wise knowers of Brahman in the past observed mendicancy and led the life of renunciates - says this mantra.

On ultimate analysis, the aim of the seeker is unanimously accepted to be the annihilation of every desire and activity instigated by ignorance. Desire which is only a form of hankering after a pleasurable experience through different means, invariably leads to attachment which, in turn, prompts the individual towards action. If the individual would only realise the futility of desire for sense-objects, he would be able to ward off both the attachment and the resultant action also. Then, for whom and for what purpose would one desire or act! After all, this entire lot of misery and grief, death and rebirth is due to the fact that man cares for his own

selfish ends without knowing the real nature of his Self and the objects of desire. In the effort of self-gratification and accumulation of wealth for himself, man neglects even the bare needs and comforts of others. He amasses wealth, establishes his family, earns name for himself and holds supremacy over others. In this long process of fulfilment of his desires, he becomes selfish to the core, self-complacent and self-deluded and his attention is diverted from all those who are his own brethren. Ultimately, this individual attempt for one's own happiness through improper and even indecent means assumes larger dimensions. Unless timely action is taken, it brings him to utter annihilation. Thus comes the need for abstention from desire and the need for renunciation with its accompanying factors. It is with this purpose in view that scriptures enjoin renunciation of the three main desires, - the desire for progeny, the desire for wealth and the desire for worlds - and a wandering life practising asceticism. The Upanishad tells us that this is not merely on the ground of theoretical knowledge that the ancients practised renunciation, but they found that it was the only effective means to realise the spiritual Goal.

Moreover, the need to lead the life of a renunciate is encouraged in order to compel the individual to break the walls of narrow limitations created by desire for progeny, wealth, name and fame, which would be made possible only by accepting the life of a renunciate and not otherwise. For, the wise men of ancient times realised very well that renunciation was the only means of happiness for the desire-ridden man. Real renunciation fructifies fully when the devil of desire is buried for ever. Real happiness in its full-fledged form is wedded to renunciation. Renunciation becomes complete when desires cease and subjective happiness dawns. Knowing all this, the wise men turned their back to desires and became possessed of the redeeming power of renunciation.

All different desires are but modifications of one desire alone. The different desires are only the different means adopted for the fulfilment of one single desired end which is happiness. The mantra says that desire, although mentioned as threefold, is really one.

The desire for progeny is desire for wealth, and desire for wealth is desire for worlds. Verily, desire for means in the forms of progeny, wealth and worlds is desire for result, viz., pleasure and therefore, there is only one desire.

What is the solution for the problem of desire? The sruti prescribes renunciation as the means. The intelligent seeker should know from the teacher and the scriptures all about the Self. Then he should renounce all desires. This is the culmination of Knowledge- says Acharya Sankara in his commentary on this mantra. He is of the view that since Knowledge of the Self cannot arise without elimination of desires, the latter is enjoined for the former. Renunciation is completed and strengthened only with the dawn of Knowledge. One should be proficient in scriptural knowledge. But learning alone cannot effect cessation of desire. Hence, renunciation is enjoined with a view to have the Knowledge of the Self.

The knower of the Self, after renunciation, is directed to live like a child. It does not mean that he should have all the perversity of a child. He should be child-like and not childish. By 'child-like', states the sruti, does not mean that such a knower should be without the sense of purity and impurity, and should freely attend to the calls of nature, irrespective of place and other circumstance, and should talk and eat like a child. But, it means that the Knower should be pure without cunningness, arrogance, egoism and sensual passion, like a child. Just as the innocent child is the embodiment of simplicity, does not manifest any undesirable trait and does not make a show of its virtues, even so, the Knower of Brahman does not make display of himself before others, does not publish and proclaim his learning, wisdom, divine nature and goodness. Here again, Sri Sankaracharya interprets the word balyena occurring in the mantra as 'with the strength born of the Knowledge of the Self'. The Knower of Brahman depends on the strength that comes out of the atma-jnana which he possesses, unlike others who derive their strength from external sources such as progeny, wealth, social position and the like.

Being free from ostentation and supported by the strength derived from the knowledge of the Atman he becomes a muni or an ascetic. Nobody knows him either as noble or ignoble, as ignorant or learned, as well-conducted or ill-conducted. He is a brahmana. Quietly devoted to the Supreme, the wise man passes his life unknown, walking on this earth, as if he were blind, unconscious and deaf. His real nature and conduct are hidden.

He is an ascetic. After enjoining first scholarly attainments, then child-like simplicity, Yajnavalkya prescribes continuous meditation to co-exist with the previous two conditions, with a view to the realisation of Brahman.

mouna, meditation, is enjoined on the individual as an aid to ward off the sense of diversity which might persist in him. muni means a person who constantly meditates on Brahman. Constant meditation is the other auxiliary observance for one who is already possessed of erudition and child-like innocence and is possessed of the strength of atma-jnana. Incessant meditation is highly beneficial for one who has not yet attained complete oneness with the Self and who experiences plurality on account of the erroneous idea of reality in multiplicity. Hence, meditation is enjoined as helpful to Self-realisation.

After he has transcended all learning, the child-like state and has become a muni, let him now transcend that state as well as its opposite or counterpart. Now he becomes a brahmana, possessed of the knowledge of Brahman, free from all desires.

How does such a brahmana move in the world? What will be the mode of his behaviour? Yajnavalkya says that he may adopt any means of conduct. This indicates that there is no question of external restraint in his case, since he is perfectly moral and is an embodiment of compassion by his very nature. His spirit is totally other-worldly, but his life is not colourless. Such a person cannot be expected to exhibit even the slightest tinge of recklessness in his behaviour. On the other hand, he transforms his energy and expresses it through renunciation of desires and through

manifestation of love that is universal and all-embracing. He may be misunderstood as a pessimist or even called a parasite of the society by the ignorant. In fact, every tendency expressed by him is directed towards the infinite and unending happiness of the whole world.

Anything else other than this great Reality is perishable, an illusion or dream, a mirage. Anything else other than this Self is liable to suffer a lot.

Hearing this most erudite exposition of renunciation by the wise knower of Brahman, Kahola withdrew from the debate.

Summary

This fifth section gives more about the knowledge of Brahman and about a Knower of Brahman, as reply to the question of Kahola. We may say that the exposition given by sage Yajnavalkya here pertains to what happens to a knower of the Absolute and how he will conduct himself in this world after the dawn of the great experience of the Absolute. In other words, this section gives the marks of a sthitaprajna who is also a brahmana, a bhakta, a gunatita, an ativarnasrami-one whose consciousness is established in the Supreme, who is also a knower of Brahman, a devotee of the Lord, one who has transcended the three gunas, sattva, rajas and tamas, and one who has transcended all social and religious distinctions. All these five epithets are almost synonyms. Just as one who wakes up from a dream is not at all concerned with what he experienced in the dream, be it the most painful or pleasurable, even so, one who has realised the Absolute is no more attracted or repelled by anything in this phenomenal world. He knows that the mutual attraction and repulsion of the senses and their objects are due to the presence of the Atman, his own Self, the Self in all. He also knows that the whole world of sense-objects and their interaction are the expressions of the one Self, the Atman-Brahman. So, to him, the world perceived through the senses and the mind is nothing but the pure Consciousness. To him, nothing is external and nothing is internal, the distinction

having been erased out completely by the knowledge Supreme. He has got the unshaken conviction that the empirical reality as well as the illusory reality experienced in the waking and dream states respectively, as also their apparent absence experienced in deep sleep, are nothing but the manifestations of the one non-dual Self which remains unchanged and retains its pristine purity throughout, in the past, present and future, before creation, during manifestation and after dissolution. This is the conclusion arrived at from the exposition given by sage Yajnavalkya in reply to Kahola's question.

Thus Ends the Fifth Section Entitled

Kahola-Brahmana in the Third Chapter

SECTION VI

GARGI-BRAHMANA

What is the ultimate cause of this world, and how does it stand in relation to that ultimate cause? This section discusses these questions and determines Brahman to be the ultimate cause of all this universe which is also non-different from Brahman. This world which is said to be an effect is really non-different from Brahman, the cause. In reality, cause and effect are one, like the ocean and its waters, or as a lump of clay and jar made out of it. The effect is perceived only when the cause is present in it, otherwise not. A pot or a cloth will not exist when the clay or the thread of which they are constituted is absent. Hence, the effect is said to be not different from its cause.

But, some say that there is no fire in the smoke, and that the smoke being the effect of fire, ought to contain fire in it according to the above-said view. The reply is that smoke is not the effect of fire. Smoke is really the effect of dampness in the fuel. The damp fuel comes in contact with fire and smokes off its earthly particles. The smoke and the fuel are identical. We can recognise the fuel in the smoke. This is proved by the fact that the smoke has smell, just as the fuel has. The smell of smoke is generally of the same nature as that of the fuel.

The phenomenon of the universe is seen because of Brahman. The universe is non-different from Brahman, because it was existent in Brahman even prior to its apparent manifestation, it exists in Brahman only during its manifestation and dissolves or disappears finally in Brahman alone.

The present section states that the effect is pervaded by its cause, the limited by the unlimited, the gross by the subtle. The law of cause and effect is applicable in this relative universe in space and time, but does not exist in the Absolute which transcends space, time and causation.

अि हिं गणगी वणचक्विी पप्रच्छ यणज्ञवल्क्येतत होवणच, यददं सवमणप्स्वोतंच प्रोतं च, कग्स्मन्नु खिल्वणप ओतणश्च प्रोतणश्चेतत; वणयौ गणगीतत; कग्स्मन्नु खल्वन्तरिक्लोकेषु गणगीतत; कग्स्मन्नु विणयुरोतश्च प्रोतश्चेतत; अन्तररक्लोकेषु गणगीतत; खल्वन्तररक्लोकण ओतणश्च प्रोतणश्चेतत; गन्ववलणोकेषु गणगीतत; कग्स्मन्नु खलु ुगन्ववलणोकण ओतणश्च प्रोतणश्चेतत; आददत्यलोकेषु गणगीतत, कग्स्मन्नु खल्वणददत्यलोकण ओतणश्च प्रोतणश्चेतत; चन्द्रलोकेषु गणगीतत; कग्स्मन्नु खिलु ु चन्द्रक्लोकण ओतणश्च प्रोतणश्चेतत; ित्रलोकेषु गणगीतत; कग्स्मन्नु खिलु ु क्त्रिलोकण ओतणश्च प्रोतणश्चेतत; देवलोकेषु गणगीतत; कग्स्मन्नु खिलु देवलोकण ओतणश्च प्रोतणश्चेतत; इन्द्रलोकेषु गणगीतत; कग्स्मन्नु खिग्ल्वन्द्रलोकण ओतणश्च प्रोतणश्चेतत; प्रजणपततलोकेषु गणगीतत; कग्स्मन्नु खिलु ुप्रजणपततलोकण ओतणश्च प्रोतणश्चेतत; ब्रह्मलोकेषु गणगीतत; कग्स्मन्नु खिलु ुब्रह्मलोकण ओतणश्च प्रोतणश्चेतत; स होवणच, गणथग णमणततप्रणक्ीः मण ते मूरू्ण णव्यपप्तत् ्अितप्रश्न्यणं वै देवतणमततपृचूछमस गणथग,ण मणततप्रणक्ीररतत; ततो ह गणगी वणचक्व्युिपररणम ॥१ ॥

॥इतत तृतीयणध्यणयस्य षष्ठं ब्रणह्मर्म् ॥

1. Then Gargi, the daughterofVachaknu,questionedYajnavalkya: "O Yajnavalkya," saidshe,"sinceallthisispervadedbywater,like the warp and woof inacloth,bywhatindeediswaterpervadedlike the warp and woofinacloth?""Byair,OGargi",(said Yajnavalkya). "By whatindeedisairpervadedlikethewarpand woof in a cloth?" "Bytheintermediateworlds,OGargi,"(replied Yajnavalkya). "By whatindeedaretheintermediateworlds pervaded like the warpandwoofinacloth?""Bytheworldsofthe gandharvas, O Gargi,"(repliedtheSage)."Bywhatindeedare gandharva-worlds pervadedlikethewarpandwoofinacloth?""By the worlds of the sun,OGargi,"(repliedYajnavalkya)."Bywhat indeed are the worldsofthesunpervadedlikethewarpandwoof in a cloth?" "By theworldsofthemoon,OGargi,"(replied

Yajnavalkya). "By what indeed are the worlds of the moon pervaded, like the warp and woof in a cloth?" "By the worlds of the stars, O Gargi", (said Yajnavalkya). "By what indeed are the worlds of the stars pervaded, like the warp and woof in a cloth?" "By the worlds of the gods, O Gargi", (said Yajnavalkya). "By what indeed are the worlds of the gods pervaded like the warp and woof in a cloth?" "By the worlds of indra, O Gargi," (said Yajnavalkya). "By what indeed are the worlds of indra pervaded like the warp and woof in a cloth?" "By the worlds of prajapati, O Gargi", (said Yajnavalkya). "By what indeed are the worlds of prajapati pervaded, like the warp and woof in a cloth?" "By the worlds of Brahma, O Gargi," (said Yajnavalkya). "By what indeed are the Brahma's worlds pervaded, like the warp and woof in a cloth?" He said: "O Gargi, do not question too much. Let not your head fall off. O Gargi, you are questioning too much about a divinity which is not to be so questioned. Do not question too much." Thereupon, Gargi Vachaknavi retired.

When Kahola retired, Gargi, the daughter of Vachaknu, stood up and started questioning Yajnavalkya.

She started by saying that this gross earth is founded in or pervaded by water, as an effect is by a cause. The scriptures say that the earth element is a manifestation of the water element. Thus, earth is the effect of water, its cause. As the cause pervades the effect, like the warp and woof in a cloth, water pervades the earth. Water is the support for earth, and earth is said to be founded on water. What is the support for water, even as water is the support for earth? This is the first question put by Gargi.

Yajnavalkya replied that water is pervaded by air which is finer and subtler than water and which is its cause. Air supports water. Gargi pushed further and asked for the cause of air. Through a series of questions that followed, they passed on from the gross, to the subtle, and then to more subtle manifestations, by passing through the intermediate worlds, to the worlds of the sun, the moon, the stars, the gods, indra, prajapati or virat and finally arrived at the world of brahma or hiranyagarbha, the first-born, the supreme

Person, the cosmic prana, mind and intellect. He is the first manifested cause of this universe.

Gargi did not stop. She questioned Yajnavalkya as to the cause of hiranyagarbha. But Yajnavalkya protested and warned her not to disregard the proper and accepted method of enquiry into the nature of the supreme Deity, by continuing to pursue her logical pfocedure. Even to understand and attain the state hiranyagarbha, the individual intellect intellect must dissolve into its universal counterpart. When the human intellect has thus no more existence, where is the place for logic, a creation of the frail intellect of man! The cause of hiranyagarbha is isvara and cause of isvara is Brahman, the Absolute. isvara and Brahman are beyond the reach of the instruments of mind and speech. And logical argumentation which depends on these two instruments, cannot function beyond the realm of hiranyagarbha. One who attempts to know the Absolute through the intellect will only meet with utter failure which is figuratively referred to as falling of the head. He has to bend his head. The only means to know the Absolute is to approach the scriptures through one's spiritual preceptor.

Having been thus warned by Yajnavalkya, Gargi did not question further and resumed her seat.

Summary

The special feature of this sixth section is that in this section, both the questioner and the replier are knowers of the Atman. The questioner Gargi, a lady saint and sage, is also an adept in logical argumentation. Following the logic that every effect should have a cause, she starts with earth which has water as its cause, for in the order of creation the element earth in shown as having come out of the water element. Water which is the cause pervades the earth, its effect. Now, this water in its turn is only an effect, and its cause is shown to be air which is subtler than water. Again, air as the effect, ether or the intermediate world becomes the cause. Tracing the causes further to more and more subtle principles, the

Upanishad enumerates through the mouth of sage Yajnavalkya, the region of the celestial minstrels and then the worlds of the sun and the moon. These are not the physical sun and moon, but they are the original conditions of the planetary system from which all the planets have come out. Going further along the chain of causes and effects, we reach more subtle realms as the causes of lower, less subtle planes, such as the world of the stars, the world of the gods, the world of indra and then the world of prajapati or virat, the cause or source of all gross worlds. The words 'subtle' and 'subtler' have been used only comparatively, in the sense that causes are subtler than their respective effects. The world of virat is the effect of the world of hiranyagarbha, sutratman who pervades everything, like a thread in a garland of flowers, with the difference that while the thread and flowers are considered different in the empirical realm, hiranyagarbha and the different worlds with all the objects therein are really non-different. Everything here is the one cosmic Being, also called Brahma. What is the cause of the world of Brahma, was the last question of Gargi, in this section. This question is not answered by Yajnavalkya on the ground that the question is inadmissible in logic. Reasoning cannot furnish an answer to this question. Intellect can know the cause of effects and not the cause of all causes. The section closes with a warning from Yajnavalkya that one should not depend upon logical reasoning to transcend hiranyagarbha, the cosmic Intelligence. Gargi again appears in the eighth section, and there, leaving off her logical approach, continues the enquiry from a different standpoint.

Thus Ends the Sixth Section Entitled

Gargi-Brahmana in the Third Chapter

SECTION VII

ANTARYAMI-BRAHMANA

With the questions of Uddalaka, the son of Aruna, begins this section on the discussion about the antaryamin, the Internal Ruler, the sutratman, the Cosmic String holding all the worlds together, the Immortal, the Immanent Soul.

अिहैमुदुदणलक आरुणर्: पप्रच्छयणज्ञवल्क्येतत होवणचमद्रेष्ववसणम पतञ्चलस्य कणप्यस्य गृहेषु यज्ञमर्ीयणिण: तस्यणसीद्भणयण णगन्रवगृणहीतण , तमपृचूछणम कोऽसीतत; सोऽब्रवीत्कबन्र् आिवर्ण इतत; सोऽब्रवीत्पतञ्चलं कणप्यं यणक्षज्ञकणंश्च, वेत्ि त्वं कणप्य तत्सूतूरं यिेणयं च लोक: परश्च लोक: सवणणर् च भूतूणति संदृब्रणति भवन्तीतत; सोऽब्रवीत्पतञ्चल: कणप्य; ि णहं तद्भगवन्वेदेतत, सोऽब्रवीत्पतञ्चलं ं कणप्यं यणक्षज्ञकणंश्च, वेत्ि त्वं कणप्य तमन्तयणमणमर्ं य इमं ंच लोकं परं च लोकं सवणणर् च भूतूणति योऽन्तरो यमयतीतत; सोऽब्रवीत्पतञ्चल: कणप्य:, णिहं तं भगवन्वेदेतत, सोऽब्रवीत्पतञ्चलं कणप्यं यणक्षज्ञकणंश्च, यो वै तत्कणप्य सूत्रं ंववद्यणत्तं ं चणन्तयणमणमर्ममतत स ब्रह्मववत्, ् स लोकववत् ्स देववत् ्स वेदववत् ्स भूतूववत् ्स आत्मववत्स, स्ूववणवददततते भ्योऽब्रवीत्तदहं वेद, त्ूच्चेत्त्वं ; यणज्ञवल्क्य सूतूरमववद्वणंस्तं चणन्तयणमणमर्ं ब्रह्मगवीरुदजसे , मूरूण णते ववपततष्यतीतत्वेदवणअहं गौतम तत्सूतूरं ंतं चणन्तयणमणमर्ममततयो वण इदं कग्श्वद्ब्रूयणद्वेदवेदेततयिण् वेत्ि तिण ब्रूहीतत ॥१ ॥

1. Then Uddalaka, the son of Aruni, questioned him thus: "Yajnavalkya," said he, "in the land of Madra, we were living in the house of Patanchala Kapya, studying about sacrifice. His wife was possessed by a gandharva. We asked him: 'Who art thou?' He said: '(I am) Kabandha, the son of Atharva'. He asked Patanchala Kapya and his students: 'Do you know, O Kapya, that (cosmic) Thread, by which this world and the other world and all beings are strung together?' Patanchala Kapya replied: 'Adorable sir, I do not

know that'. He asked Patanchala Kapya and his students: 'Do you know, O Kapya, that Inner Controller, who from within controls this world, the other world and all beings?' Patanchala Kapya replied: 'Venerable sir, I do not know that.' He spoke to Patanchala Kapya and his students: 'Indeed he, O Kapya, who knows that sutra and that Inner Controller, is a knower of Brahman, a knower of worlds, a knower of gods, a knower of vedas, a knower of beings, a knower of Self, a knower of all'. (Uddalaka said to Yajnavalkya:) 'That which he explained to them, I know. If you, O Yajnavalkya, not knowing that Thread and that Inner Controller, drive away the cows, meant for the best brahmana, your head will fall off'." "Indeed I know, O Gautama, that Thread and that Inner Controller" (said Yajnavalkya). "Indeed anyone might say this 'I know', '1 know'; what you know, do tell that", (said Uddalaka).

Seeing Gargi retiring from the debate, Uddalaka, the son of Aruni rose up and accosted Yajnavalkya. He started by narrating an incident in his life. He with some others were living in the house of Patanchala Kapya, a descendant of Kapi, in the land of Madra, studying about sacrifices.

Patanchala's wife was possessed by a celestial spirit. Out of curiosity, they enquired about that spirit and came to know that he was a gandharva, Kabandha by name, the son of Atharva. That spirit of gandharva asked Patanchala Kapya and his pupils in turn, whether they knew that cosmic Being, the sutratman, in whom this world of ours and the other worlds of gods and manes and all beings from brahma, the creator, down to an ant, are strung together like beads in a thread. Patanchala did not know about that Being, and he therefore replied in the negative. Again, that spirit asked whether they knew the antaryamin, the Inner Controller who controls this world, the other world and all beings from within as a puppet by a string. This also Patanchala knew not and so replied to that effect. Thereupon, the spirit of Kabandha told Patanchala and his pupils that one who knows that sutratman and the Inner Controller is a knower of Brahman, of worlds, of gods, of vedas, of beings, of the Self and of all the universe, and explained to those

who were present there about the cosmic Being, the Inner Controller. Uddalaka informed Yajnavalkya that he (the former) knew all about that Being and asked Yajnavalkya whether he knew anything about Him. If he did not know the cosmic Inner Controller whom that gandharva revealed and had taken away the cows which are meant only for the most learned, Uddalaka said that he had to accept defeat and had to return the cows and bow down before the assembly.

Yajnavalkya unassumingly said that he knew the Cosmic Thread and the Inner Controller. Uddalaka was not satisfied. He wanted to ascertain the truth of his (Yajnavalkya's) statement through an exposition from Yajnavalkya. So, he compelled him to prove that the latter knew all about the Being by explaining It before the learned assembly.

स होवणच, वणयुवै ैगौतम तत्सूत्रम्; ् वणयिुण वै गौतम सूतूरेरे्णयं च लोकः परश्च लोकः सवणणर् च भूतूणति संदृंब्रणति भवग्न्त; तस्मणद्वै गौतम पुरुषं पे्रेतमणहुव्यस्रंणमंसषतणस्यणङ्गणिीतत; वणयिुण दह गौतम सूतूरेरे् संदृब्रणति भवन्तीतत; एवमेवैतद्यणज्ञवल्क्य, अन्तयणमणमरं् ब्रूहीतत ॥२॥

2. He said: "Air, indeed, O Gautama, is that Thread. Verily, by Air, as by a thread, this world, the other worlds and all beings are strung together. Hence, verily, O Gautama, they say of a dead person thus: his limbs have become loosened: because by Air as by a thread, O Gautama, they are strung together." "This is indeed so, O Yajnavalkya, (now) explain the Inner Controller," said Uddalaka.

Yajnavalkya, in the course of his explanation, declared that the Air, the cosmic vital force, to be the Cosmic Thread, and established his statement by means of logical arguments.

The cosmic vital force holds all this world, the other worlds and all beings together, just as various gems are held together by a central thread passing through all of them. This cosmic Principle pervades all these in and through, as water pervades the earth or clay pervades a pot. In this great principle, all worlds from earth up to

virat mentioned in the preceding section, are woven, as it were, warp and woof like thread in a cloth. This subtle Being cannot be ascertained by inference or any logical disquisition. It can be known only from scriptural instructions through one's own spiritual preceptor, after proper initiation. It was revealed to Patanchala and his students by the spirit of Kabandha. It is the sublime prana, very subtle and all-encompassing, who supports the subtle principle in the subtle individual body constituted of the five elements, the ten organs, the five pranas and the fourfold mind, the storehouse of the subtle impressions of past karmas. The material and external forms of this principle are the forty-nine maruts, the presiding deities of air. It is by this cosmic Principle alone all that exist here are held together. If it were not so, these worlds and these beings would have been scattered and would have perished even as the gems or flowers in a garland in the absence of the central string. When this Cosmic Principle leaves the individual body, the person is said to be dead and his limbs get loosened.

Uddalaka accepted the explanation of Yajnavalkya in regard to the sutratman. He then demanded a similar explanation about the Inner Controller, the antaryamin.

यः पृथिव्यणं ततष्ठि ृपृथिव्यण अन्तरः, यं पृथिवी ि वेद, यस्य पृथिवी

रीरम्, ृ यः पृथिवीमन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतः ॥३ ॥

3. (Yajnavalkya said:) "He who dwelling in the earth, is other than the earth, whom the earth does not know, whose body the earth is, who from within controls the earth, is your Self, the Inner Controller, the Immortal."

Then Yajnavalkya explained the Inner Controller. This explanation extends up to the end of this section. He takes earth, water, fire, space, wind and heaven, sun, quarters, moon and stars, sky, darkness, light, all beings and the vital force; the speech, eye, ear, mind, skin, intelligence and semen, one by one, and tells in a set of beautiful passages about their common and immanent Reality, their Controller who controls from within. This is the Self who is

known as the Inner Controller, the Immortal, whom the gandharva spirit revealed to Patanchala, Uddalaka and others. He dwells in the earth, as the cause pervades or inheres in the effect in its entirety. Still He is other than the earth, as the cause differs from the effect by the virtue of latter's apparent modification. He is within the earth as its very Self, the Inner Controller, the Immortal. Though pervading the earth, He is not tainted by its names and forms. He is beyond the range of knowledge of even the presiding deity of the earth. An effect cannot afford to know the nature of its cause. The earth may be said to be the body of this Principle even as an effect can be said to be embodying the cause. He controls the earth from within and directs it to perform its definite functions.

The apparent difference between the individual jiva and Brahman is due to the phenomenon of upadhi, limiting adjunct. The difference between the Inner Controller and the individual jiva is merely the product of ignorance. It has its root in the unreal limiting adjuncts consisting of the body and its essential constituents which are products of ignorance. This difference is not absolutely true, since the Self within all is one only. The concept of two or more inner selves is an absurd one and an impossible hypothesis. But, on account of the conditioning factors caused by the ignorance of the real nature of the Self which is one only and non-dual, It is conceived as separate in the individual and in the universal, just as the ether within a jar and that outside the jar are spoken of as different even though they are really one. Hence, the Inner Controller, the Immortal, the immanent Reality, although perceived as many and different, is not really so.

योऽप्सु ुततष्ठन्द्भ्योऽन्तरःयमणपो ि ववद्दुःयस्यणपः िरीरम्योऽपोऽ्न्तरो

यमयतत, एष त आत्मणन्तयणणम्यमृतः ॥४ ॥

योऽनौ ततष्ठन्ग्निैरन्तर; यमग्गि णवेद, यस्यणग्निः िरीरम्,् योऽग्निमन्तरो

यमयतत, एष त आत्मणन्तयणणम्यमृतः ॥५ ॥

योऽन्तररक्े ततष्ठन्न्तिररक्णदन्तरः, यमन्तररक्ं ि वेद, यस्यणन्तररक्ं रिीरम्, ् योऽन्तररक्मन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः ॥६॥

यो वणयौ ततष्ठन्वणयोरन्तरः यं वणयिु ण वेद, यस्य वणयुः िरीरम्, ् यो वणयुमन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः ॥७ ॥

यो ददवव ततष्ठग्न्दवोऽन्तरः यं द्यौि णवेद, यस्य द्यौः िरीरम्, ् यो ददवमन्तरो यमयतत, एष त आत्मणन्तयणणम्यमृतृः ॥८ ॥

य आददत्ये ततष्ठन्णिददत्यणदन्तरः, यमणददत्यो ि वेद, यस्यणददत्यः िरीरम्, ् य आददत्यमन्तरो यमयतत, एष त आत्मणन्तयणणम्यमृतृः ॥९ ॥

यो ददकु ततष्ठग्न्दनभ्योऽन्तरः यं ददिो ि ववदु;ु यस्य ददिः िरीरम्, ् यो ददिोऽन्तरो यमयतत, एष त आत्मणन्तयणम्णयणमृतृः ॥१०॥

यश्चन्द्रतणरके ततष्ठंश्चन्द्रतणरकणदन्तर; यं चन्द्रतणरकं ि वेद, यस्य

चन्द्रतणरकं रिीरम्, ् यश्चन्द्रतणरकमन्तरो यमयतत, एष त आत्मणन्तयणम्णयणमृतृः ॥११॥

य आकणिै ेततष्ठन्णिकणिणदन्तरः, यमणकणिो ि वेद, यस्यणकणिः िरीरम्, ् य आकणिमन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः ॥१२॥

यस्तममस ततष्ठंस्तमसोऽन्तरः, यं तमो ि वेद, यस्य तमः िरीरम्, ् यस्तमोऽन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः ॥ १३ ॥

यस्तेजमस ततष्ठंस्तेजसोऽन्तरः यं तेजो ि वेद, यस्य तेजः िरीरम्, ् यस्तेजोऽन्तरो यमयतत, एष त आत्मणन्तयणणम्यमृतृः - इत्यथर्दैवतम्; ् अिणथर्भूतम् ्॥१४ ॥

यः सवेषु भूतेषु ततष्ठि ◌्सवेभ्यो भूतेभ्योऽन्तरः यं सवणणर् भूतूणति ◌ि ववद्ध;,
यस्य सवणणर् भूतूणति ◌िरीरम् ◌्यः सवणणर् भूतणन्यन्तरो यमयतत, एष त
आत्मणन्तयणम्णयमृतृः – इत्यथर्भूतूम्;◌् अिणध्यणत्मम् ◌्॥१५॥

यः प्रणरे् ततष्ठि ◌्प्रणर्णदन्तरः, यं प्रणरो् ◌ि वेद, यस्य प्रणर्ः ◌िरीरम्,◌् यः
प्रणर्मन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः ॥१६॥
यो वणथच ततष्ठन्वणचोऽन्तरः यं वणङ् ◌ि वेद, यस्य वणक् ◌िरीरम्,◌् यो
वणचमन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः ॥ १७ ॥

यश्चकुवष ततष्ठंश्चकुषोऽन्तर, यं चक्षु णि वेद, यस्य चकुः ◌िरीरम्,◌्
यश्चकुरन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः ॥ १८ ॥
यः श्रोत्रे ◌ेततष्ठञ्रोत्रणदन्तर; यं श्रोत्रं ◌ंि वेद, यस्य श्रोत्रं ◌ंिरीरम् ◌्यः श्रोत्रमन्तरो
यमयतत, एष त आत्मणन्तयणणम्यमृतृः ॥ १९ ॥
यो मिमस ततष्ठन्मिसोऽन्तरः, यं ◌ंमिो ◌ि वेद, यस्य मिः ◌िरीरम्,◌् यो
मिोऽन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः ॥२०॥
यस्त्वथच ततष्ठंस्त्वचोऽन्तर; यं त्वङ् ◌ि वेद, यस्य त्वक् ◌िरीरम्,◌्
यस्त्वचमन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः ॥२१॥
यो ववज्ञणिे ततष्ठग्न्वज्ञणिणदन्तर; यं ववज्ञणिं ◌ि वेद, यस्य ववज्ञणिं ◌िरीरम्,◌्
यो ववज्ञणिमन्तरो यमयतत, एष त आत्मणन्तयणणम्यमृतृः ॥२२॥
यो रेतमस ततष्ठि ◌्रेतसोऽन्तर; यं रेतो ◌ि वेद, यस्य रेतः ◌िरीरम्,◌् यो
रेतोऽन्तरो यमयतत, एष त आत्मणन्तयणम्णयमृतृः अदृष्टो द्रष्टण, अश्रुतः श्रोतण,
अमतो मन्तण, अववज्ञणतो ववज्ञणतण; ◌िणन्योऽतोऽग्स्त द्रष्टण, ◌िणन्योऽतोऽग्स्त

श्रोतण, णिन्योऽतोऽग्स्त मन्तण, णिन्योऽतोऽग्स्त ववज्ञणतण, एष त

आत्मणन्तयणम्णयमृतृः, अतोऽन्यदणतम्ण;् ततो होद्दणलक आरुणर्रुपररणम ॥२३
॥

॥इतत तृतृीयणध्यणयस्य सप्तमं ंब्रणह्मर्म् ॅ॥

4.Hewhodwellinginthewater,isotherthanthewater,whomthe waterdoesnotknow,whosebodythewateris,whofromwithin controlsthewater,isyourSelf,theInnerController,theImmortal.

5. Hewhodwellinginthefire,isotherthanthefire,whomthefire doesnotknow,whosebodythefireis,whofromwithincontrolsthe fire,isyour Self, theInner Controller,theImmortal.

6. Hewhodwellingintheintermediatespace,isotherthanthe intermediatespace,whomtheintermediatespacedoesnotknow, whosebodytheintermediatespaceis,whofromwithincontrolsthe intermediatespace,isyourSelf,theInnerController,theImmortal.

7. Hewhodwellingintheairisotherthantheair,whomtheair doesnotknow,whosebodytheairis,whofromwithincontrolsthe air, isyourSelf,theInnerController,theImmortal.

8. Hewhodwellingintheheaven,isotherthantheheaven,whom the heavendoesnotknow,whosebodytheheavenis,whofrom withincontrolstheheaven,isyourSelf,theInnerController,the Immortal.

9.Hewhodwellinginthesun,isotherthanthesun,whomthesun doesnotknow,whosebodythesunis,whofromwithincontrols the sun, is your Self,theInner Controller,theImmortal

10.Hewhodwellinginthequarters,isotherthanthequarters, whomthequartersdonotknow,whosebodythequartersis,who fromwithincontrolsthequarters,isyourSelf,theInnerController, the Immortal.

11.Hewhodwellinginthemoonandstars,isotherthanthemoon andstars,whomthemoonandstarsdonotknow,whosebodythe moonandstarsis,whofromwithincontrolsthemoonandstars,is yourSelf,theInner Controller,the Immortal.

12. He who dwelling in the ether, is other than the ether, whom the ether does not know, whose body the ether is, who from within controls the ether, is your Self, the Inner Controller, the Immortal.

13. He who dwelling in the darkness, is other than the darkness, whom the darkness does not know, whose body the darkness is, who from within controls the darkness, is your Self, the Inner Controller, the Immortal.

14. He who dwelling in the light, is other than the light, whom the light does not know, whose body the light is, who from within controls the light, is your Self, the Inner Controller, the Immortal. This is with reference to the deities. Now with reference to beings.

15. He who dwelling in all beings, is other than all beings, whom all beings do not know, whose body all beings is, who from within controls all beings, is your Self, the Inner Controller, the Immortal. This is with reference to beings. Now with reference to the body.

16. He who dwelling in the vital force, is other than the vital force, whom the vital force does not know, whose body the vital force is, who from within controls the vital force, is your Self, the Inner Controller, the Immortal.

17. He who dwelling in the speech, is other than the speech, whom the speech does not know, whose body the speech is, who from within controls the speech, is your Self, the Inner Controller, the Immortal.

18. He who dwelling in the eye, is other than the eye, whom the eye does not know, whose body the eye is, who from within controls the eye, is your Self, the Inner Controller, the Immortal.

19. He who dwelling in the ear, is other than the ear, whom the ear does not know, whose body the ear is, who from within controls the ear, is your Self, the Inner Controller, the Immortal.

20. He who dwelling in the mind, is other than the mind, whom the mind does not know, whose body the mind is, who from within controls the mind, is your Self, the Inner Controller, the Immortal.

21. He who dwelling in the skin, is other than the skin, whom the skin does not know, whose body the skin is, who from within controls the skin, is your Self, the Inner Controller, the Immortal.

22. He who dwelling in the intelligence, is other than the intelligence, whom the intelligence does not know, whose body the intelligence is, who from within controls the intelligence, is your Self, the Inner Controller, the Immortal.

23. He who dwelling in the semen, is other than the semen, whom the semen does not know, whose body the semen is, who from within controls the semen, is your Self, the Inner Controller, the Immortal. (He is) the unseen Seer, unheard Hearer, unthought Thinker, unknown Knower. Other than Him, there is no seer. Other than Him, there is no hearer. Other than Him, there is no thinker. Other than Him, there is no knower. This is your Self, the Inner Controller, the Immortal. All else but Him is perishable. Thereupon, Uddalaka, the son of Aruni kept quiet.

Meditation on the Internal Ruler with reference to the gods is prescribed in the first twelve mantras of this section-mantras 3 to 14. Meditation on that supreme Being with reference to all beings is given in the fifteenth mantra, and meditation on that Being with reference to the various parts of the body, from the sixteenth mantra up to the end of the section.

The method of meditation given herein on the Self as the Inner Ruler, is most concise and systematic, inasmuch as it identifies the entire creation, gross and subtle, with the Self who is shown to pervade them in their entirety as a mass of consciousness. But, due to the involvement of subject-object distinction in meditation, it might seem to some that these mantras assert two distinct factors, the Self and the objects which It inheres. The Self is declared to be the Inner Controller. It would seem that this involves some other entity over and above the Controller, which is subjected to control. In that case, the Self becomes the subject who controls, and the entire aggregate of this manifested universe becomes the object controlled. In order to avoid this confusion of thought during

meditation, the text declares Him as the Absolute Intelligence present in the organs of perception, the secondless entity not different from the manifested universe.

He is the unseen Seer. He sees everything else but none can see Him. He hears, but none can hear Him. He is the real Thinker of thoughts, but none can think about Him. He is the knower of everything, but none can know Him. To remove all presumptions of anything different from Him, the text says that other than Him there is no seer, there is no knower. This cuts at the very root of all possibility of presuming a second entity other than Him. Just as the clay is the jar, and the lengthwise and crosswise threads alone constitute the cloth, or as different drops of water are non-different from the ocean, likewise this Self whose nature has been set forth so far, is the internal Ruler, the immortal Self of Uddalaka, Yajnavalkya as well as all others. Aught else than Him, if presumed, is perishable, not eternal; and That which is eternal is imperishable. Since this Self is imperishable, It is ever existing. It is the infinite Existence which cannot allow the existence of anything other to It. And because there cannot be two eternities, the assumption of something real and eternal other than It is impossible. If assumed, it would be unreal, just as any superimposition of name and form such as a jar, a pot, and the like, on clay, is unreal as they are perishable, clay alone being real.

Having heard all about the sutratman and the antaryamin,

Uddalaka stopped further questioning and resumed his seat.

Summary

In this famous antaryami-brahmana, section dealing with the supreme Inner Controller, the question of the ultimate immanent Principle, the Atman-Brahman, is further pursued. He who knows this Principle is alone a knower of Truth, and therefore, a knower of everything, all the worlds, all the gods, all the vedas, in short a knower of all in general and in particular, a sarvajna and a sarvavit. It is also the supreme prana, the vital force of the cosmos, on which is strung, as it were, all the worlds and all beings sentient and non-

sentient, even as beads are strung in a thread where beads are also made up of the same thread.

This great Principle dwells in the earth, but is different from the earth. The earth does not know It. The earth is Its body, as it were. It controls the earth from within. It is the Self of the earth and Self of all. It is this Principle that is called by the name antaryamin, the Inner Controller - says this section. Similarly, taking other limited objects such as water, fire, sky, air, heaven, sun, directions, moon, ether, darkness, light, all beings, the vital breath, speech, eye, ear, mind, skin, intellect and the seed or semen, the Upanishad gives the exposition of the Atman. The objects given here are illustrative and not exhaustive, for it is not practicable to give an all-exhaustive list of objects of this universe. Each and every object, nay each and every concept or thought, is indwelt by the Inner Controller, the supreme Principle who is different from it, whom none of them can know, to whom each one becomes a body, as it were, who controls it from within, and who is the Self of each and everything.

It is this great Principle which expresses itself as the individual beings, the celestials, the great five elements and their effects which all these worlds are. Really, there are no many but only one, nay, not even one, but the non-dual. Being most internal and innermost, It cannot be seen as one sees an external object. Here, the 'internality' is not physical internality like that of an object remaining inside a box or some other container. The word is used in a very special, philosophical sense. It means pure Existence, unobjectified Consciousness. Why is Consciousness called innermost? It is because we cannot perceive It, even as we cannot perceive something kept inside a closed container. It refuses to be externalised. It can never become an object posited against a subject. It is the Self of all. Everything is said to be the body, as it were, of this one Self, from three aspects, the divine under which comes the celestials, the objective under which is grouped the whole physical world, and the subjective under which comes the individual.

The Upanishad expresses the Self as the unseen Seer, the unheard Hearer, the unthought Thinker, the unknown Knower and so on. The pure Consciousness or Awareness cannot have another consciousness or awareness to know It. This is illogical and would result in the logical fallacy of regressus ad i finitum. Hence, the scripture says that It can know everything but none can know It. It can see everything but none can see It, It can hear everything but none can hear It, and so on. This proves beyond doubt that whatever is seen by whomsoever, it is that supreme Consciousness that sees. Similar is the case with hearing, speaking, knowing, thinking. In short, it is the ultimate Consciousness called by the appellation the Inner Controller, in this section, that is the real doer in all actions. It is the real enjoyer. It is the enjoyment also. When one understands thus that everything here is that Principle called the antaryamin, to that one there is nothing other to It, and if there happens to be something other to It, it should be known to be unreal, nay non-existent.

Thus Ends the Seventh Section Entitled

Antaryami-Brahmana in the Third Chapter

SECTION VIII

AKSHARA-BRAHMANA

That the Atman, the Self, is the subject of cognition and that It can never be an object and all that is other to the Atman has no reality, being a superimposition due to ignorance, has been the subject matter of the just preceding section. The Atman as the immanent Self has been already made clear in the preceding four sections. It has also been established, in the course of the exposition of the immanency of the Absolute, that the development of a personal and manifested Self is helpful for intelligible disquisition and meditation. The Knowledge that the universe is the expression of the one, non-dual Self, nullifies the conception of all empirical conditions superimposed upon the Self.

To put it in other words, it has been made clear that the Absolute is the inner Ruler of the universe, the controlling power in earth, water, fire, atmosphere, wind, sky, the heaven, moon and stars, ether, darkness and light, all beings and all organs, in short, in every object and every concept. Thus, we come to have the idea of unity which is the aim of all philosophical speculations and also intuitional meditation.

In the preceding section, the realistic concept of the ultimate Reality has been reached. It possesses the quality of rulership. The entire cosmos is set in motion by Him under a definite, perfectly planned programme. All phenomena of physical activities and psychological functions are directed by Him. But nevertheless, the acosmic view is strongly emphasised in the section and a glimpse into the epistemological idealism is given. The Self is to be realised as the subjective Consciousness. The present section takes a decisive step forward in this respect, with most adequate and pregnant assertions.

अि ह वणचक्व्युिव णच ब्रणह्मर्ण भगवन्तो हन्तणहममं द्वौ प्रश्ाी प्रेक्ष्यणमम ,

तौचेन्मेवक्ष्यततिवैजण्तुयुष्मणकममं ंकग्श्वद्ब्रह्मोद्यंजेतेततपृचूछ ;

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1. Then the daughter of Vachaknu said: "O Venerable brahmanas, permit me, I will ask him two questions. If he replies me these two, none among you will, at any time, surpass him in descriptions concerning Brahman." "Ask, O Gargi", (said the brahmanas).

Gargi, the daughter of Vachaknu, asked the assembled brahmanas, in the court of Janaka, to permit her to interrogate Yajnavalkya, once more, with two questions, She said that if he replied the two questions, none among the assembled learned scholars would be able to defeat him in arguments concerning Brahman, the Reality Absolute. The assembly permitted her to question Yajnavalkya.

She obtained the previous permission of the assembly which included sage Yajnavalkya also, to further question the sage, for she had already been warned by him against a logical enquiry into the cause of hiranyagarbha, the ultimate cause of the universe. Thus protected with the sanction of the whole assembly, Gargi continued the trend of her questions. She started from where she left, this time not on logical grounds, but on scriptural basis.

सण होवणच, अहं वै त्वण यणज्ञवल्क्य यिण कणश्यो वण वैदेहो वोग्रपुत्र उज्ज्यं

रिुरथर्ज्यं कृत्वण द्वौ बणर्वन्तौ सपिणततव्यणथरिौ हस्ते कृत्वोपोवत्तष्ठेत्,ॅ

एवमेवणहं त्वण द्वणभ्यणं प्रश्णिभ्यणमुपोदस्णिम्,ॅ तौ मे ब्रूहीतत; पृचूछ गणगीतत

2. She said: "O Yajnavalkya, as a mighty prince of Kasi or Videha, having strung an unstrung bow and having taken two foe-piercing pointed arrows in the hand, might approach (the enemy) closeby, even so, I approach you with two questions. Answer me these two." "Ask, O Gargi", (said Yajnavalkya).

Gargi addressing Yajnavalkya said that she would put him two questions which he should answer. What was the nature of those questions? They would be piercing ones, like pointed arrows aimed at the enemy by mighty warriors. Princes of Kasi and Videha must have been the best fighters in those days. Gargi, therefore, compared her questions to two piercing arrows in their hands. Just

as they would advance towards their enemies with their unfailing weapons, she said, she was approaching Yajnavalkya with the two questions very difficult to answer by even great scholars. Yajnavalkya also gave his specific consent to be questioned again, by Gargi.

सण होवणच़यदूधूवं ंयणज्ञवल्क्यददव़यदवणक्पृथिव्यण:य़दन्तरणद्यणवणपृथिवी

इमे य़द्भूतं च भवच्चभववष्यच्चेत्यणचक्तेकग्स्मंस्ंत़दोतं च प्रोतंचेतत॥

३ ॥

3. She questioned thus: "By what, O Yajnavalkya, is that which is above the heaven, which is below the earth, which is in between these two, the heaven and earth, which (scriptures) say was in the past, is at present and will be in future, is pervaded, like the warp and woof in a cloth?"

Gargi asked: On what ground is the sutratman founded? Which is the cause for hiranyagarbha, the being pervading the whole manifested universe in the form of the heaven above, the earth below, and the intermediate region between heaven and earth, in short the whole of space? Being eternal, this hiranyagarbha was in the past, is in the present and will be in the future. He is the totality of all that exists in space and time. The scriptures say that he is the first-born, and Gargi wants to know what the scriptures say about his cause.

This is practically the same question raised by Gargi previously and refused to be answered by Yajnavalkya (vide III-vi). There, Gargi, an adept in logical argumentation, put the question depending solely on inference (one of the four means of knowledge or proofs, according to the science of logic, the other three being direct perception, analogy and verbal testimony), based on the five-membered syllogism consisting of (1) vow, (2) cause, (3) example, (4) application and (5) conclusion. The cause of hiranyagarbha who is isvara, the Unmanifested, the conditioned Brahman being beyond this phenomenal world, cannot be known through logic which comes within the realm of the relative

conditioned phenomena, and hence, the wise sage flatly refused to answer the question then, and gave a warning of the utter futility of her attempt to go beyond the phenomena, adopting a means that is within the phenomena. Gargi now giving up all logic, adopting the traditional method, based her two questions on the scriptures. She had got the permission of the whole assembly and Yajnavalkya, too, to put her present two questions. Therefore, Yajnavalkya agreed to answer the two supra-mundane questions, the answers to which, if grasped properly and understood fully and realised by direct experience, would bestow ultimate Liberation.

स होवणच, यदूधूवं ंगणथग णददवः, यदवणक् पृथिव्यण, यदन्तरण द्यणवणपृथिवी

इमे,

यद्भूतं च भवच्च भववष्यच्चेत्यणचक्ते, आकणै ैतदोतं च प्रोतं चेतत

4. He said thus: "(The scriptures) say that which is above the heaven, O Gargi, which is below the earth, which is in between these two, the heaven and the earth, which they say was in the past, is in the present and will be in future, is pervaded by the 'Ether', like warp and woof (in a cloth).

Yajnavalkya replied that the 'Unmanifested' is the cause for the manifested hiranyagarbha and that this 'Unmanifested' pervades the manifested creation, like thread woven warp and woof in a cloth. It pervades the universe in all the three periods of time, the past, present and future. The time factor is within the realm of the manifested creation, hiranyagarbha referred to as the sutratman. The cause of it which is isvara and is referred to as the 'Unmanifested', transcends space and time. The whole creation including space, time and causation, the tripod, as it were, on which it stands, remains in an unmanifested form in isvara, like a big banyan tree, nay, infinite number of banyan trees remaining unmanifested inside one microscopic seed. This cause of hiranyagarbha is also called mula-prakriti, the state of equipoise of the three gunas of sattva, rajas and tamas. It is also called maya, which has the subtle Powers of veiling the Truth and projecting the universe. hiranyagarbha is the effect and isvara is his cause. This effect which is the cosmic prana, the cosmic intellect and the

cosmic mind, in the universal aspect, is given the appellation of taijasa with reference to the individual jiva who manifests himself in the dream state. The cosmic causal state is called prajna with reference to the individual who manifests himself in the deep sleep state. There is really no difference between the universal and the individual. One does not exist without the other. All phenomenal relations like space and time, cause and effect, the individual and the universal and so on, are transcended in isvara, the Absolute in its conditional aspect as the cause of the universe, the manifested creation herein referred to as hiranyagarbha.

सण होवणच, ि◌मस्तेऽस्तु यणज्ञवल्क्य यो म एतं व्यवोचः, अपरस्मै

र्णरयस्वेतत; पृचूछ गणगीतत ॥५ ॥

5. She said: "Adorations be to you, O Yajnavalkya, who has explained this my (question). Keep ready for the other (question)." "Ask, O Gargi," (said Yajnavalkya).

Gargi accepted the answer given by Yajnavalkya to her first question. She expressed her satisfaction and alerted Yajnavalkya to prepare himself to answer her next question which is most difficult, nay impossible to answer in one sense for ordinary people.

सण होवणच यदूधूवं ◌ंयणज्ञवल्क्य ददवः यदवणक् पृथिव्यण यदन्तरण द्यणवणपृथिवी

इमेय़द्भूतं च भवच्च भववष्यच्चेत्यणचक्ते, कग्स्मंस्ंतदोतं च प्रोतं चेतत ॥६

॥

6.She questioned thus: "By what, O Yajnavalkya, is that which is above the heaven, which is below the earth, which is in between thetwo, the heaven and the earth, which (scriptures) say was in thepast, is in the present and will be in the future, is pervaded like thewarp and woof in a cloth?"

Theprevious question itself is repeated here verbatim, in order to layemphasis upon the truth and also for confirmation of the answer, a condition the fulfilment of which is very essential before proceeding further to the second question.

स होवणच, यदूधूवं ंगणथग णददवः यदवणक् पृथिव्यणः, यदन्तरण द्यणवणपृथिवी इमे, यद्भूतं च भवच्च भववष्यच्चेत्यणचक्ते, आकणि एव तदोतं च प्रोतं चेतत, कग्स्मन्नु खिल्वणकणि ओतश्च प्रोतश्चेतत ॥७ ॥

7.He repliedthus:"(Thescriptures)say,thatwhichisabovethe heaven, OGargi,whichisbelowtheearth,whichisinbetween these two,theheavenandtheearth,whichtheysaywasinthe past, is inthepresent,willbeinthefuture,ispervadedbythe 'Ether' alone,likewarpandwoof(inacloth).""Bywhatindeedis the 'Ether'pervadedlikethewarpandwoof(inacloth)?"

Yajnavalkya gave the same answer which he gave earlier (III-viii-4). Havinggottheconfirmationbytherepetitionofthequestionand the answer, with regard to isvara being the cause of hiranyagarbha,Gargiintroducedhersecondquestionaboutthe cause of isvara.

Here, the greatAcharyaSankaraisoftheviewthatGargi considered hersecondquestionaboutthecauseofisvara,the Unmanifested,theconditionedBrahman,asunanswerableforthe simple reasonthatisvarahimselfisbeyondspaceandtimeandis, therefore,difficultofgraspbytheintellectandmoresotoexpress through speech.Muchmoredifficultofunderstandingand expression is the immutable Absolute, the unconditioned Brahman,thecauseofisvara.Hence,theAbsolutedoesnotadmit of any descriptionorexplanationandYajnavalkyawouldnot, therefore,beabletoanswerherquestion,andhewouldbe defeatedattributingthechargeofapratipatti,non-comprehension. On the otherhand,ifYajnavalkyaattemptedanexpositiononthe Absolute,notwithstandingthefactthatItcouldnotbeexpressedin words, he would be charged with vipratipatti, a logical contradiction,andthusalsohewouldbedefeated.Gargibeinga master-logician,knewverywellthesetechnicaldifficultiesinthe exposition oftheAbsolute,andtherefore,shewassureof defeating Yajnavalkyathroughhersecondquestion,whichshe thought wouldplaceYajnavalkyainafix,adilemma.Hecould

neither answer the question nor keep quiet without answering. But, Yajnavalkya, who is not only a master of all scriptures including the science of logic, but also a brahma-jnanin, could not be surpassed by any one. He cleverly circumvented the two logical objections, and gave to Gargi and the whole assembly in that court of king Janaka, and through them to the posterity at large, one of the most magnificent, awe-inspiring and sublime description of the Absolute.

स होवणचएतद्वैतदक्रंगणथगणब्रणह्मर्णअमभवदग्न्तअसूलिमिण्वह्रस्व-

मदीघमणलोदहतमस्ेहमिच्छणयमतमोऽवणख्विणकणिमसङ्गमरसमगन्रमचकु

ष्क- मश्रोतमवणगमिोऽतेजस्कमप्रणर्ममुखममणत्रमिन्तरमबणह्यम् ,ि

तदशि्णितत ककंचि,ि तदशि्णितत कश्चि ॥८ ॥

8. He said: That indeed, O Gargi, brahmanas describe as the Imperishable. (It is) neither gross nor subtle, neither short nor long, neither red nor viscid, neither shadow nor darkness, neither air nor ether, nor sticky. (It is) without taste, without odour, without eye, without ear, without speech, without mind, without effulgence, without breath, without mouth, without boundary, without interior and without exterior; it consumes none and none consumes It.

On what is the Unmanifested founded? In other words, 'what is the cause of isvara', was the second question put by Gargi in the preceding mantra, and she was sure to defeat Yajnavalkya, for the question was such that Yajnavalkya could neither answer, nor refrain from answering it. The wise Yajnavalkya realised the situation and rose equal to the occasion. He replied to Gargi in a way which would save him from both the charges anticipated by Gargi. His answer was: O Gargi, indeed brahmanas, the Knowers of Brahman, describe that which may be said to be the cause, as it were, of the Unmanifested as the akshara, the supreme Imperishable, the Immutable. He thus referred to the opinion of the Knowers of Brahman who have attempted to describe the indescribable.

Here a doubt may arise whether the epithet akshara means the syllable om or the supreme Brahman itself. Some are of opinion that etymologically, the word akshara means a syllable, and therefore, here it must signify only the syllable om which is also a symbol for meditation on the Supreme.

But, since the akshara in this mantra is declared to be supporting everything from earth up to the ether, and since the attribute of supporting everything cannot be ascribed to any being but Brahman, it is only reasonable to accept akshara to mean Brahman alone who is the only imperishable, immutable Being. Moreover the mantra says that It is neither gross, nor subtle, etc., which indicates that all relative conditions are absent in It. That entity which transcends all relative attributes can only be Brahman, the Absolute.

Some may say that pradhana supports everything, from earth up to ether, because it is the cause of all the objects-gross and subtle-in the universe, and so the akshara in this mantra may well stand for that pradhana. It cannot be so, because the function of supporting all objects up to ether is on account of the commanding power that is ascribed to that akshara in the next mantra. This commandership can be the function of a conscious Being only, and not of the non-intelligent pradhana. Non-intelligent causes such as clay, gold and the like, cannot command their effects such as jars, ornaments and the like, respectively. Therefore, the Imperishable does not represent pradhana. Nor does it represent the individual jiva, because in this mantra itself, we find description of attributes which would exclude all other than Brahman. The attributes referred to in mantra 11 of this section, point to an intelligent being, and therefore, negate the pradhana which is non-intelligent. The akshara cannot mean the individual soul, since he is not devoid of conditioning factors as referred to in this mantra. Hence, akshara denotes Brahman and Brahman alone.

What is the nature of this akshara? It is neither gross nor subtle, neither short nor long. By negating these four characteristics, the Upanishad negates the characteristics of a substance. akshara is

therefore no substance. It is neither red like fire, nor viscid or semi-fluid like honey. It is devoid of qualities. It is neither shadow nor darkness, neither air nor sky, neither sticky nor tasty. It is without qualities such as taste, odour, etc., and without organs such as eye, ear, speech, mouth, mind and the like. It is also without effulgence, breath, boundary and without exterior or interior. It is neither an eater, nor is It eaten by anybody. In short, It is neither the subject nor the object. It is devoid of all attributes.

By this negative description of the Absolute, one should not jump to the conclusion that Brahman is a complete blank or a non-being. It only means that It cannot be subjected to empirical definitions. Since our thoughts are relevant to the realm of the relative world of space, time and causation, any empirical description will only fail to indicate that non-dual Spirit which transcends all relations and conditions.

This non-dual Spirit, the transcendent Reality, may appear a non-being from the relative standpoint, but essentially it is the Being which transcends all diversity produced by subject-object intercourse. It is very often referred to as the Subject without any object. It is not ordinary objective consciousness.

It is impossible to determine anything positively about this Imperishable, in terms of logic, since It is devoid of all conceivable qualities and free from externality as well as internality. Its characteristic is that It is the universal essence in all beings, all objects and all concepts. That is to say, any quality which is predicated about Brahman should not be contradicted by another quality of opposite character. So far as empirical qualities are concerned, they contradict one another, and therefore, cannot be uniform and universal. Hence, we have to refer to Brahman under two different conceptions. On the one hand, every relative possible characteristic is attributed to It, while on the other hand these very characteristics, each and every one of them denied in It. Quite contradictory statements are made about It in the same breath. All this is to denote that these attributes which contradict each other, which are not of homogeneous nature and which are based on our

relative ideas within the space-time complex, are unable to express the real nature of Brahman. For instance, if He is indicated as not gross, one may infer that He is subtle, as in the relative world that which is not gross is what is generally called subtle. But in the case of the Absolute, this general rule cannot hold good, as the Absolute is that which is free from all relative attributes and still is inclusive of all and exclusive of none (all?) and transcends all inclusion and exclusion. Therefore, to avoid a possible misconception, He is indicated as not subtle. It means that He is not conditioned to any kind of logical definition which would make Him an object of human perception by the senses or the mind. Even to say that He is one is a logical fallacy, and therefore, in order to avoid this defect, the scriptures often speak of Him as one and non-dual. To say that He is 'one', would seem to limit that unlimited Being, as 'one' excludes two, three and all other numbers. It is for this reason, the wise seers add the negative term, 'non-dual' along with 'one'. It would, therefore, be the zenith of human folly to call this Absolute Being as non-being. Just because the Self is devoid of all limitation, beyond the reach of logical elicitation, not a subject of empirical thought and is unconditioned, we cannot ascribe a state of nothingness to Him. He is sat (Being- Absolute), chit (Consciousness-Absolute), and ananda (Bliss-Absolute). Since these three characteristics are universal and absolute, they are not three separate ones and they do not contradict each other and do not subject the Self to relative conditions. All the three mean the same one, non-dual Absolute and not three different entities or characteristics. The Reality of the Self is self-evident. Everything has its being in the Self. Brahman is Consciousness, infinite mass of Awareness. The Self is supreme Bliss and all the universe lives on a fraction of this supreme Bliss. These are not attributes of Brahman, but they constitute the very nature of Brahman. Hence, Yajnavalkya did neither describe Brahman himself and thus subject himself to the charge of vipratipatti, nor did he commit the mistake of apratipatti, non-comprehension, by declaring that Brahman is beyond description. We may very well take this to be the acosmic view of the Self which is the final answer to the

question of Gargi about the nature of the supreme Atman, the 'Unmanifested'.

एतस्य वण अक्रस्य प्रिणसिे गणथग णसूयणचणन्द्रमसौ ववरूतृौ ततष्ठतः, एतस्य वण अक्रस्य प्रिणसिे गणथग णद्यणवणपृथिव्यौ ववरूतृे ततष्ठतः, एतस्य वण अक्रस्य प्रिणसिे गणथग णतिमेषण मुहूतण णअहोरणत्रण्यर्मणणसण मणसण ऋतवः संवंत्सरण इतत ववरूतृणग्स्तष्ठग्न्त; एतस्य वण अक्रस्य प्रिणसिे गणथग ण प्रणच्योऽन्यण ्द्यः स्यन्दन्ते श्वेतेभ्यः पवतेणभ्यः प्रतीच्योऽन्यणः, यणं यणं च

ददिमिुएत्स्य वण अक्रस्य प्रिणसिे गणथग णददतो मिुष्यणःप्रिंसंग्न्त ,
यजमणिं देवणद्व वपतरोऽन्वणयत्तणः ॥९ ॥

9. Verily, O Gargi, in the government of that Imperishable, the sun and the moon stay apart. In the government of that Imperishable, O Gargi, the heaven and the earth stay apart. In the government of that Imperishable, O Gargi, moments, hours, days and nights, fortnights, months, seasons, years stay well-regulated. In the government of that Imperishable, O Gargi, some rivers flow from the snowy mountains towards the east, some others towards the west, and others to their respective directions. In the government of that Imperishable, O Gargi, men praise the givers; gods (depend on) the sacrificer, manes depend upon independent offerings.

The previous mantra has negated all relative attributes in the Absolute Reality which is given the name the akshara, the Imperishable, the Immutable. Those who cannot grasp the Truth through that description may come to the wrong conclusion that the Absolute is a non-entity, a vacuum, or a void. In order to remove such a misunderstanding, the present mantra gives an inferential evidence in favour of the existence of the Absolute. Sage Yajnavalkya says that it is due to the supreme command of the government of that Imperishable, supreme Being, the sun and the moon stay apart and move in their fixed orbits, in the courses marked out for them. But for this Being, they would have collided with each other and destroyed themselves. That they do not come

to this catastrophe in spite of their being in the supportless space and subjected to the pull of gravitation that they exercise on each other, proves beyond all doubt the existence of an omniscient, omnipotent God who controls them to stand in their respective places, who distinctly marks the course of their movements with unmistakable accuracy and who never allows them to violate His order on any account. Just as the existence of a lamp is the ground for inference for the existence of its maker, even so, the sun and the moon are the causes for the inference of the existence of the omniscient God. Inference is a process of logical reasoning by which we come to know some unknown thing, through the medium of a known thing, even as the direct perception of smoke at a distance reveals the existence of fire although the latter is not directly seen. Thus, we infer the existence of the unperceived, omniscient God in the universe, by observing the sun and the moon functioning in a well-regulated fashion, and remember that the existence of the sun and the moon is always related to their Creator and Controller who must be having tremendous power to create and rule these mysterious heavenly bodies of effulgence, as also other similar and even more powerful, well-regulated, well-destined phenomena in the endless space in the cosmos.

In the government of that Imperishable, the heaven and the earth stay apart, otherwise they would have fallen on each other owing to their weight and the force of gravitation. It is because they have a Creator and a Ruler who is intelligent and omniscient, that they stay apart, move in a destined direction and are not subjected to disruption. The heaven and earth are controlled by the omniscient Ruler and so they maintain their position. From this, we infer the existence of the Imperishable, who is not merely the creator of the universe, but also through whom the universe continues to live and move and has its being after creation.

In the government of that Imperishable, moments, hours, days, nights, fortnights, months, seasons, years, in short the time factor with all its sub-divisions right from a kalpa equal to 4320 million years, down to a kashtha equal to V9000 of a second, stay

regulated, that is to say, all the divisions of time including the division as past, present and future, are carefully created and controlled by Him. In other words, It accounts for the systematic and unfluctuating position and movement of the moon and the earth, and also other heavenly bodies, who move in their orbits around the sun. The rotation of the earth on its axis, its revolution round the sun in fixed periods of time, the movement of moon round the earth and also around the sun, all of which account for the entire time-division, are ample evidence for the inference of the existence of the omniscient Self, the Ruler of the universe.

Similarly, in the government of this Imperishable, some rivers flow regularly from the snowy mountains towards the east, like Ganga, and keep the course chalked out for them and do not deviate from the set path. Some other rivers flow towards the west, such as the Indus. And others flow to their respective directions and towards their marked destinations.

In the government of that Imperishable, men praise the givers of charity. Why? because, there is someone who connects the givers with the imperceptible results of their charity. Although we do not directly perceive the results of charitable acts, on reflection we infer that those who give are rewarded by some unseen power, for the acts themselves perish instantaneously. It is God alone who connects the donor with future results of his charitable work. And likewise, the celestials praise the sacrificer, because they subsist upon the offerings made by him. It is that supreme Power, the Imperishable, which has ordained the celestials to live upon the offerings made by the sacrificers, although they could live otherwise. Manes also, in the same manner, depend upon the offerings made to them.

यो वण एतदक्रं गणनयवणवददत्वणग्स्मल्लोके जुहोतत यजते तपस्तप्यते बह्वूति वषसणहस्रणणर्, अन्तवदेवणस्य तद्भवतत, यो वण एतदक्रं गणनयवणवददत्वणस्मण-ल्लोकणत्प्रैतत स कृपर्:; अि य एतदक्रं गणथग णववददत्वणस्मणल्लोकणत्प्रैतत स ब्रणह्मर्: ॥१० ॥

10. Whoever, O Gargi, without knowing this Imperishable offers oblations, performs sacrifices, practises penance, for many thousands of years, all that of his is certainly perishable. Whoever, O Gargi, not knowing this Imperishable, departs from this world, he is pitiable. But whoever, O Gargi, knowing this Imperishable, departs from this world, is a brahmana.

Sage Yajnavalkya continues his reply to the second question. It has been shown that the Imperishable, the supreme Being exists, commands and ordains the whole cosmos, including the actions of individual beings. The mere fact that people give charity, perform sacrifices to the gods and make offering to the manes, goes to establish the existence of one, omnipotent Ruler who rewards them accordingly. Ascetics also practise penance for many years, in order to gain the supreme Goal and they also do get their proper reward. All this only confirms the rulership of the supreme Being who connects the persons with the results of their actions. It is the knowledge of this Being that saves one from transmigratory existence.

Whoever makes offerings, performs sacrifices, practises penance for even many thousands of years in this world, without knowing this Imperishable, i.e., whoever does any work without knowing that it is the Self that is ultimately responsible for all actions and their results, or who does not believe in the existence of the all-pervading Brahman, all his actions would be futile. The fruits of such actions, however great and magnificent they may be, get exhausted some day or other. If such a man departs from this world not knowing this Imperishable, the Self of all, he is really pitiable, because his life has been miserable and he will be subjected in future to an endless series of birth and death and the pains of this world.

But, one who drops his mortal coil after knowing the Imperishable as his Self and the Self of all beings, the Ruler of all worlds and the Absolute Reality, he is a brahmana, a Knower of Brahman, and he does not transmigrate any more.

तद्वण एतदक्रं गणनयदृणष्टं द्रष्टृ, अश्रुतं श्रोतृ,ृ अमतं मन्तृ,ृ अववज्ञणतं ववज्ञणतृ;ृ णिन्यदतोऽग्स्त द्रष्टृ, णिन्यदतोऽग्स्त श्रोतृ,ृ णिन्यदतोऽग्स्त मन्तृ,ृ णिन्यदतोऽग्स्त ववज्ञणतृ;ृ एतग्स्मन्नु खिल्वक्रे गणनयणकणणि ओतश्च प्रोतश्चेतत ॥ ११ ॥

11.Thatverily, this Imperishable, O Gargi, is the unseen Seer, the unheardHearer, the unthought Thinker, the unknown Knower. Other than It, there is no seer; other than It, there is no hearer; other than It, there is no thinker; other than It, there is no knower. By this Imperishable, indeed, O Gargi, is the Ether, (the 'Unmanifested') pervaded like the warp and woof in a cloth.

That the Supreme Being, called the Imperishable in this section, is not an object of sense-perception, but Itself the basis of all perceptions, and that there is no knowing subject other than this Imperishable, is the conclusive view expressed by the great sage Yajnavalkya, in reply to the second question of Gargi. The Imperishable cannot be subjected to perception like other objects since It is the very basis of each and every act of perception. All perceptions are founded in It, rise from It and manifest themselves in It and finally merge in It.

The Imperishable, being absolute Intelligence, is perception itself. It is the seer, the seen and the sight coalesced into the one, non-dual Essence which loses all names and forms. Because It does not come under sense-objects, It cannot be seen like other objects. Likewise, It is the hearer, the heard and the hearing, the thinker, the thought and the process of thinking, and the knower, knowledge and knowing. There is no other seer than It, no other hearer than It, no other thinker than It and no other knower than It. In short, It alone is. The whole universe is It alone. On It, the Imperishable, is the unmanifested founded. The Absolute really can neither be a cause, nor an effect, although It is stated to be all the universe and the cause of isvara the 'Unmanifested', which is the seed of the universe.

सण होवणच, ब्रणह्मर्ण भगवन्तस्तदेव बहु मन्येध्वं यदस्मणन्मिस्कणरेर् मुचुयेध्वम्,ि
ि वै जणतु युष्मणकममं कग्श्वद्ब्रह्मोद्यं जेतेतत; ततो ह
वणचक्व्युपररणम ॥१२॥

॥इतत तृतीयणध्यणयस्य अष्टमं ंब्रणह्मर्म् ि॥

12.She said: "O venerable brahmanas, you may considerit greatly fortunate if you can escape from him by a mere salutation. None among you will, at any time, defeat him in discussions concerning Brahman." Then, the daughter of Vachaknu retired.

Having quaffed the nectar of discourse on the Absolute given by the great sage Yajnavalkya, Gargi turned towards the assembled scholars there and said that it was better for them to close down the debate and let Yajnavalkya enjoy the cows presented by the king and the honour of being the most learned in that assembly, as he was unsurpassable in arguments concerning Brahman. So saying she resumed her seat.

Summary

This section called akshara-brahmana, akshara, the Absolute, the Imperishable, being the subject matter of discussion, contains two questions and their answers. The questions put in simple language are: (1) what is the cause of hiranyagarbha, the totality of the manifested universe, the cosmos? and (2) what is the cause of that cause?

Continuing the thread of the questions and answers contained in the previous two sections, the Upanishad gives a description of isvara, the cause of hiranyagarbha, and also of the Absolute herein termed akshara as the ultimate cause of isvara. hiranyagarbha is that all-pervasive principle which is described as pervading the heaven, the earth and the intermediate region, during the three periods of time, the past, present and future. This is the effect of what the Upanishad herein calls the Ether, the 'Unmanifested' which precedes the all-pervasive principle. It is otherwise said to be the supreme causal state, the state of equilibrium of the three

gunas, sometimes known by the epithet suddha-sattva. It is comparable to the microscopic seed-substance of a banyan tree, invisible to the eye, yet existing in a very subtle form, containing the whole of the gigantic tree with its innumerable branches, flowers and fruits, each fruit containing a number of similar seeds of infinite number of banyan trees. It is that state of consciousness which is arrived at in meditation by an aspirant, after negating all the gross and subtle objects, through the neti, neti method. In the individual it is known as prajna experienced in deep sleep, where there exists neither this gross world of the waking state nor the subtle world of the dreaming state. It is not complete non-existence of the nihilistic school of thought. For, none can prove, by any stretch of logical reasoning, the existence of complete non- existence. Because, even if any one succeeds in proving the existence of complete non-existence, he has necessarily to admit his own existence and also the existence of what he calls complete non-existence whose existence he has proved. This condition of consciousness without any tinge of the manifested creation, yet containing in a latent form the whole of creation, is called the Ether, the 'Unmanifested', or isvara, in vedantic terminology.

What is that on which this isvara is supported? Sage Yajnavalkya, himself a knower of Brahman, says that knowers of Brahman declare that it is the akshara, the Imperishable, the Immutable, the Immaculate, the transcendental Supreme, the ultimate Resort of all words and thoughts wherein everything including the speech and the mind dissolves, as it were, to become that non-dual Absolute itself. Every object and concept is negated in that stupendous, pure Consciousness or Awareness which transcends existence and non-existence, pleasure and pain, sentience and insentience, subject and object and all similar pairs of opposites. It is inscrutable and no individual human intellect can grasp, without itself merging in It. No human language can therefore describe It. One who meditates intensely and continuously following the instructions contained here, taking one's consciousness from the

individual level, to the universal level of virat, then to

hiranyagarbha, and then to isvara, will find himself immersed in That, the Ocean of Awareness which is beyond all description. This is the negation of all, and at the same time, the assertion of everything. It is neither the empirical subject nor the object. It is the Subject without the object, or the Subject in the object, the Witness of the subject and the object.

In case one finds the above meditation too difficult, the Upanishad gives an alternative, an easier form of upasana on the supreme Being, as the mighty Ruler and the supreme Commander of the whole cosmos. Everything exists because of His existence. Everything happens because of Him alone. He is all existence and all action. Being is doing. Not an atom can either exist or move without Him. The perfect system that prevails in the universe, the order and method in the nature's working, the inexorable law that works among the heavenly planets, the inscrutable working of the digestive organs, the circulation of blood and working of the brain in human beings, all these reveal the presence of the supreme Ruler and Commander who acts as the infinite, integrating power. This Power, acting as the cause for the creation, preservation and destruction of the cosmos, is not outside the cosmos, but remains one with it, pervading it throughout the entire structure and enlivening it in a most mysterious manner, mysterious in the sense that no scientific scrutiny which depends upon the outgoing senses and the intellect, can reveal It. Whatever the human mind can grasp with the help of the sense organs is only a distorted reflection of this great Being. This great, internal Ruler, unlike the kings and emperors who also rule their subjects, is not outside the ruled. This supreme Controller is not different from the controlled. There is an organic, living, vital link between Him and His creation which the cosmos is. This is the reason why we are able to predict the future in this physical universe. The past, present and future are only the three aspects of this integrating Power who is the marvellous Architect of the universe, responsible for even the minutest details in it. So, all our so-called 'individual' existence with our thought, speech and action has an integral, vital connection with the

'universal' which is an expression of the 'transcendental' Reality. The results of our actions, ritualistic and secular, are produced because of the presence of this supreme Power. It is by the command of the immutable Principle that the superhuman celestials, the human beings and sub-human creatures and even the so-called insentient objects, which are not really inert but vibrant with the cosmic principle of prana, exist in the bosom of the infinite Being and carry on their functions in an orderly manner. Anything and everything here work under the cosmic plan and every incident is a cosmic incident. The cosmos is He and He is the cosmos. Therefore, it is said by the Upanishad that anything imagined by the limited mind other to this Cosmic Being is perishable, has no value, does not really exist. As a corollary, we arrive at the conclusion that mortality, suffering, pain and the like are caused by an erroneous notion of separation from this indivisible, homogeneous Reality. Therefore, it is said that Knowledge of this Reality and its changeless, universal interconnectedness alone is enough to get out of the imagined bondage and the unreal suffering arising out of it.

Anyone who drops his mortal coil before acquiring this supreme Knowledge, is really a miserable being and all his actions done here are of no use, even if they are the most meritorious, praised by all the worlds. One who has known this inscrutable Being is a brahmana, a knower of Brahman, nay Brahman itself. The section concludes by saying that this Being, the Self in all the individuals and the whole universe, can never be perceived through the senses and the intellect, even though He is the real experiencer of all forms, sounds, tastes, smells and touches. He is himself all these, as also the act of perception, cognition and experience. It is this immutable Being that is the cause of isvara, hiranyagarbha, virat and the whole cosmos.

Thus Ends the Eighth Section Entitled

Akshara-Brahmana in the Third Chapter

SECTION IX

SAKALYA-BRAHMANA

That every effect is pervaded by a cause and is non-different from the cause, and all effects are ultimately pervaded by Brahman, the one supreme Cause who is causeless, has been so far taught by the Upanishad. Something more about this supreme Cause has also been said. It is this: The plurality of the effects in the form of this manifold universe does in no way affect the integrity, the homogeneity and the absolute nature of Brahman, the ultimate Cause. Brahman does not transform Himself into any effect or group of effects. He remains unmodified and unchanged. The entire group of effects in the form of the universe, is only a superimposed idea, and not a real transformation or modification. Brahman is not some 'thing' which can be termed as a 'substance' in the accepted usual sense of the term. Therefore, we need not commit the mistake of ascribing any mode to Him, but at the same time, it cannot be gainsaid that all modes of substances have their existence only due to His existence, even as waves, ripples and bubbles which are but modes of water, have their existence because of the ocean. In other words, we may just refer to Him as the One in whom everything here has its birth, existence and final death, although from a higher point of view, we can question the reality or existence of that referred to by the term 'everything'. If such is the fact, we better refer to the plurality as the manifestation of the one Absolute Reality, as we say 'the ocean is so many gallons of water', when we refer to the one ocean in terms of the quantity of water in it. This great truth is taught in this section entitled sakalya-brahmana. It gives the conclusive view regarding the teachings and philosophy of the Upanishad which has so far attempted to define the cause of the universe, its ruler and the controller, from two different standpoints, the relative and the absolute. By enumerating the variety in the number of gods first, and then by reducing them to a single deity, the section tries to explain how the many are but the manifestation of the One, and therefore, the apparent multiplicity and the real unity are not

contradictory. This section also expounds the immanent aspect of the Self with reference to the body, eye, light, support, etc., of the Self, and the various modes of Its manifestation or appearance. The third chapter concludes with this topic.

अि हिं ववदनर्:णिकल्य: पप्रच्छकतत देवण्यणज्ञवल्क्येततसहैतयैव ;

तिववदण,प्रततपेदेयणवन्तो वैश्वदेवस्य तिववद्युच्यन्ते—त्रयश्च त्रीचितण , त्रयश्च त्री च सहस्रेतओममत्तत होवणचकत्येव देव्ण यणज्ञवल्क्येतत ; त्रयग्स्त्रंददितत; ओममतत होवणच, कत्येव देवण यणज्ञवल्क्येतत; षडडतत; ओममतत होवणच, कत्येव देवण यणज्ञवल्क्येतत; त्रय इतत; ओममतत होवणच, कत्येव देवण यणज्ञवल्क्येततद्वणववततओममतत होवणचक्त्येवदेवण यणज्ञवल्क्येततअध्यर् ण इतत;ओममतत होवणचक्त्येव देवण यणज्ञवल्क्येततएक् इततओम्मतत होवणच , कतमेतेत्रयश्च त्री च ितणत्रयश्च,त्री च सहस्रेतत ॥ १ ॥

1. Then Vidagdha, the son of Sakalya, questioned him thus: "How many gods are there, O Yajnavalkya?" He replied through this nivid alone: "As many gods as are mentioned in the nivid of world-gods; three and three hundred, and three and three thousand." "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (asked Sakalya again). "Thirty-three" (said Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (asked Sakalya). "Six" (replied Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (asked Sakalya). "Three" (replied Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (again queried Sakalya). "Two" (replied Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (asked Sakalya). "One and a half" (replied Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (again asked Sakalya). "One" (replied Yajnavalkya). "Yes" thus said (Sakalya). "Which are these three and three hundred and three and three thousand?" (asked Sakalya).

When Gargiresumedherseat,Vidagdha,anothergreatscholar, rose up. HedidnotconcurwiththeopinionofGargiabout Yajnavalkya'swisdom.HopingtodefeatYajnavalkyainthe knowledgeofscriptures,hestartedquestioninghim.Thefirst question was aboutthenumber ofgods.

Yajnavalkyarepliedthattherearеasmanygodsasstatedinthe nivid, asetofhymnswhichareeulogisticinvocationstothegods, with anenumerationoftheirtitles,tocomeandreceivethe offerings.Thosehymnsstatethattherearethreethousandthree hundred andsix gods.

Sakalyaapprovedthisanswerwhichtalliedwiththatgiveninthe scriptures,butfurtherpressedonYajnavalkyatosaytheexactand smallernumbers,andrepeatedthesamequestion.Yajnavalkya repliedallthequestions,reducingthenumbertothirty-three,six, three,twoandoneandahalf,andatlastarrivedatthesmallest numberone.HesaidthatthereisonlyoneGodwhose manifestationsareallthesevaryingnumbersofgodswhoare infinite in number.

Now thatYajnavalkyaconcludedhisdescriptionregardingthe minimumandexactnumberofgods,withtheconceptofoneGod, a questioncouldbenaturallyaskedastowhicharethosethree thirty-three which and three hundred and six gods about Yajnavalkyamentionedthroughthestatementsofthenivid. Sakalya putthevery samequestion.

स होवणच मृदहमणि एवैषणमेते त्रयग्स्त्रंि त्त्वेव देवण इतत कतमे ते ;

त्रयग्स्त्रंि ददतत ,अष्टौ वसव एकण्दि रुद्रण द्वणदिण्ददत्यण ते एकत्रन्रंि त्् ,ृ

इन्द्रश्चैव प्रजणपततश्च त्रयग्स्त्रंि णिववतत ॥ २ ॥

2. He (Yajnavalkya) said: "Those areonlytheirglories;butgods are only thirty-three." "Which are thosethirty-three?"(asked Sakalya). "Eight vasus, eleven rudras,twelveadityas,theseare thirty-one, (and) indra and prajapati,indeed,makethirty-three" (replied Yajnavalkya).

Yajnavalkya replied that those three thousand three hundred and six gods were only different manifestations or aspects of the thirty-three gods. To explain further, the above-mentioned three thousand three hundred and six gods which the nivid mentions, are classified under thirty-three godheads, just as all the different species of creatures which are innumerable are classified under four main groups viz., viviparous, oviparous, those born of sweat and those which sprout up from the earth. And, these thirty-three godheads are the eight vasus, the eleven rudras, the twelve adityas, indra and prajapati. Further information about these thirty-three gods immediately follows.

कतमे वसव इततअ॒ग्निश्च पृथिवी च वणयुश्चणन्तररक्ंचणददत्यश्चद्यौश्च

चन्द्रमणश्च ि◌क्त्रणणचैते वसवः एतेषु हीदंसवं ◌ंदहतममततततस्मणद्वसव

इतत

3. (Sakalya asked:) "Which are the (eight) vasus?" And Yajnavalkya replied: "fire and earth and wind and intermediate space and sun and heaven and moon and stars-these are the vasus, because all this is fixed (set) upon them. Hence, they are called vasus."

The eight vasus are: the deities of fire, earth, wind, intermediate space, sun, heaven, moon and stars, which are eight in number. Since they are identical with the objects and beings of the whole world and serve all of them as their support, they are called vasus. vasu etymologically means world or support.

कतमे रुद्रणइततदिमे पुरुषे॒प्रणर्णःआत्मैकैणदिःते

यदणस्मणच्छरीरणन्मत्यणणदुत्क्रणमन्ति रोदयग्न्ततद्यद्रोदयग्न्ततस्मणद्रुद्रुरण

इतत ॥४ ॥

4. (Sakalya asked) thus: "Which are the (eleven) rudras?" (Yajnavalkya replied:) "Those ten organs in the person, the mind (is) the eleventh. When they depart from this mortal body, then

(they) make (relatives) weep. Because, then (they) make (them) weep, hence (they are called) rudras."

Which are those eleven rudras who are a part of the thirty-three gods? This is being answered. They are the presiding deities of the ten organs of action and knowledge, and mind. rud etymologically means 'to weep'. The term rudra is derived from rud. The organs and the mind are called rudras, because when they leave a person at the time of death, they make his relatives weep.

कतमआददत्यण इततद्वणदि वै मणसण:संवत्सरस्यएतआद्दत्यणः एते हीदं

सवमणणददणिण यग्न्त्तेयददं सवमणणददणिणयग्न्ततस्मणदणददत्यण इतत ॥५

॥

5.(Sakalya asked) thus: "Which are the (twelve) adityas?" (And Yajnavalkya replied:) "Verily, the twelve months of the year. They areadityas, because they go carrying all (world); since they go carrying along this all, therefore (they are called) adityas.

Thetwelve adityas are the presiding deities of the twelve months of ayear. These twelve months, as it were, carry with them the longevity of a person. Because they carry with them all this, the life andthe work of all people, they are called adityas.

कतम इन्द्रः कतमः प्रजणपततररतत, स्तितयतुरिवैन्द्र, यज्ञः प्रजणपततररतत;

कतमः स्तितयतुरितत; अितिररतत; कतमो यज्ञ इतत; पिव इतत ॥६ ॥

6. (Sakalya asked) thus: "Which is indra? Which is prajapati?" (Yajnavalkya replied) thus: "Thunder indeed is indra. Sacrifice is prajapati." (Sakalya again asked) thus: "Which is thunder?" (Yajnavalkya replied) thus: "the thunderbolt." (Sakalya asked) thus: "Which is sacrifice?" (And Yajnavalkya replied) thus: "animals."

indra here means thunder. And thunder means thunderbolt which is indicative of vigour and strength which kill others, for it is the function of indra. Sacrifice is indicative of animals which are used in sacrifices. It is upon the animals sacrifice mainly depends.

कतमे षडडतत; अग्निश्च पृथिवी च वणयुश्चणन्तररक्ं चणददत्यश्च द्यौश्च, एते षट एते हीदं सवं ंषडडतत ॥७॥

7. (Sakalya asked) thus: "Which are the six (gods)?" (Yajnavalkya replied:) "the fire and the earth, the air and the intermediate space, the sun and the heaven-these are the six (gods); for those are (included in these) six gods."

Thirty-three godheads have been mentioned in the preceding mantras -III-ix-2 to III-ix-6. Those thirty-three godheads are included in the six gods which are enumerated in this mantra.

These six gods who include in themselves the thirty three gods, and therefore, the three thousand three hundred and six also, are the same as the six vasus, the presiding deities of fire, earth, air, intermediate space, sun and heaven. The eight vasus and others that have been mentioned are included in these six. The three thousand three hundred and six gods, as also the thirty-three gods

are thedifferent aspects of these six gods.

कतमे ते त्रयो देवण इततइम ए़व त्रयो लोकण:एषु हीमे स़वे देवण इतत ;

कतमौ तौ द्वौ देवणववततअन्नꣳ चैव प्रणश्चैततकतमोऽध्यर्ू णइतत योऽयं ;

पवत इतत ॥८ ॥

8.(Sakalyaasked) thus: "Which are the three gods?" (Yajnavalkya replied) thus: "These three worlds alone, for in these all the gods (exist)." (Sakalya asked) thus: "Which are those two gods?" (Yajnavalkya replied) thus: "Food and the cosmic vital force indeed." (Sakalya asked) thus: "Which is one and a half?" (Yajnavalkya replied) thus: "This (air) which blows."

The six gods mentioned are but three. How? The earth, sky and heaven - these three worlds alone are the three gods for in them the six gods exist. Earth and fire together make this earth, the intermediate space and air together make the sky, and the sun and heaven together make the heaven. Thus all the six gods are included in the three viz., the earth, sky and heaven.

Even thesethreegodsarereducedtotwogods.Thesetwogods are foodormatterandthevitalforce.Itmeansthatthesetwo includeinthemallthegodsthathavesofarbeen mentioned.

But thisisnotall.Thereisthepossibilityoffurtherreduction.Even thesetwogods,viz.,foodandthevitalforcearesupportedbythe cosmicairwhichblowsanditisequaltooneandahalf.This cosmicairholdsallgodsfirmly.Itsupportstheexistenceofthe threethousandthreehundredandsixgods.Butforthiscosmicair, theywouldhavebeenreducedtonil.Thereisnothinginthis universe which is not supported by this cosmic principle well-knownasair,indicatedbyitsgrosserformofwindwhichblows.It is prana,thevitalforce,thatisreferredtobythetermsairandwind.

In a verybroadsense,wemaysaythecauseofathingisthedeity of thatthing.EvenasGodissaidtobeeverythingasregardsthe wholecreation,thedeityistheallwithregardtothatparticular thing.Itisthepowerthatworksfromwithin.Inthissense,every objecthasgotadeityandthenumberofdeitiesisinfinite.Allthese infinitenumbersisnotreallydifferentamongthemselves,butthey are themanifestationsorexpressionsoftheonedeitywhois designated here asair.Itreferstothecosmicvital force.

तदणहुःयदयमेकइवैवपवतेअिकिमध्यर्णइततयदग्स्मग्न्दिं ;

सवमणध्यणध्र्ीित्तिेणध्यर्णइततकतम्एकोदेवणइततप्रण ेइतत्सब्रह्म ,

त्यददत्यणचक्ते ॥ ९ ॥

9. (Regarding)this,(some)saythus:Sincethis(air)blowsasone only, howthen(itis)oneandahalf?Becausethisallprospersin it, it is oneandahalf.(Sakalyaasked)thus:"Whichistheone God?" (Yajnavalkyareplied)thus:"Thecosmicvitalforce.Thatis Brahman.They denoteIt bythetermtyat (That)."

A questionisraisedbysomewhoask:Sincethisairblowsasone only, whyisitsaidthatitisoneandahalf?Thereasonisgiven thus: Allprosperorflourishbecauseofair.Everythingexistsand attainsglorybecauseofair.Henceitismeaningfullyindicatedby

the numerical 'one and a half'. Though it is one, it is equivalent to one and a half, i.e., more than one.

Now we come to the one God. It is the cosmic vital force which vibrates and fills the entire being of every atom in this universe. All the three thousand three hundred and six gods are reducible to this cosmic vital force, for everything here is the manifestation of this life-force. It is the sum-total of all gods. Hence He is Brahman. He is the first manifested form known in the Vedantic scriptures as hiranyagarbha. He is identified with Brahman for the reason that He is one and at the same time He expands like Brahman. The word 'Brahman' is a derivative from the root brih which means 'to grow' or 'to expand'. Thus the one cosmic vital force expands into any number of gods with different functions and characteristics. The number varies according to the varying capacities of the persons comprehending Him. Since He is something which is not directly perceived by the organ, He is denoted by the word tyat meaning 'That' signifying remoteness.

There are infinite number of gods, visvedevas. In the nivid they are enumerated in limited numbers only. Here in this section of the Upanishad, they are successively reduced up to one which includes in itself all gods and yet remains as one or which expands into any number of gods from one and a half to infinity.

पृथिव्येव यस्यणयतिम्,ॅ अग्निलोक, मिोज्योतत, यो वै तं पुरुषं

ववद्यणत्सवस्णयणत्मिः परणयर्म्,ॅ स वै वेददतण स्यणद्यणज्ञवल्क्य । वेद वण

अहं तं पुरुषं सवस्णयणत्मिः परणयरं् यमणत्;ि य एवणयं िणरीरः पुरुषः स एष,

वदैव िणकल्यः तस्य कण देवतेतत; अमृतृममतत होवणच ॥१०॥

10. (Sakalya said:) "O Yajnavalkya, verily, he who knows that Person whose abode indeed is the earth, (whose) instrument of perception is the fire, (whose) light is the mind, (and) who is the ultimate resort of all selves, indeed is a knower." (Yajnavalkya replied:) "Indeed, I know that Person, the ultimate resort of all selves whom you refer to. Indeed he is this who is the person

identified with the body. Do ask, Sakalya." "Who is his god?"- (asked Sakalya). "Nectar"- said (Yajnavalkya).

More about hiranyagarbha referred to as the vital force, who is the totality of all gods and who is the expression of and identical with Brahman, is being stated. In this and the next seven mantras, Sakalya describes in detail eight different forms of activities and manifestations of the cosmic vital force. Through these eight-fold abodes, eight-fold instruments of perception, eight-fold light, he says that the cosmic vital force is conceived as the ultimate resort of the body and organs. This is corrected by Yajnavalkya who says that these eight different forms are only the basis for the divine unity, that it is therefore necessary for one to transcend the ideas of attribute, manifestation, etc., and that this is possible only by recognising the essential identity of the Absolute and one's own Self.

Here, it is to be noticed that Brahman is revealed as manifest in a person's psychical activities. It has its seat in earth, desire, forms, ether, darkness, colours, water, semen. It has threefold means of effecting perception, viz., the heart, the eye and the ear. All these are but the attributes of the Self, as it were, who has been shown as the unmodified and unitary basis of the universe in the preceding section and also throughout the Upanishad.

Sakalya addressing Yajnavalkya says that he (the latter) who calls himself as a knower should know that person whose dwelling place is this earth, whose instrument of perception or eye is the fire, the speech of the individual which is the expression of the vital force, whose light is the mind by which he reflects over things, and who is the ultimate resort of the entire aggregate of body and organs. In other words, one who boasts himself as the best scholar, should know that God whose body is the earth, whose eye is the fire, who cogitates through the mind and identifies himself with his body and organs. The idea is that Yajnavalkya should answer whether he knew the form of hiranyagarbha of this description. Otherwise, he was not eligible for the cows which had been taken away by him.

Yajnavalkya knew that form of the vital force to which Sakalya referred, and much more. He knew that was only a medium or condition of manifestation, and not the actual form of the vital force as thought by Sakalya. The person referred to by Sakalya is he who is identified with the body which preponderates in earth element and has skin, flesh and blood as the three main constituents of the body. The watery essence of the food we eat, is turned into chyle, which produces skin, flesh and blood in the body which in turn support bones, marrow and semen. Thus, the essence of food is said to be the cause of the body which is composed of earth and other elements. Hence, on being asked by Sakalya as to the cause of the body, Yajnavalkya replied that it is nectar which here refers to the chyle, the essence of the food consumed.

कणम एव यस्यणयतिम्, ◌् र्हदयं लोकः, मिोज्योतत, यो वै तं पुरुषं

ववद्यणत्सवस्णयणत्मिः परणयर्म्, ◌् स वै वेददतण स्यणद्यणज्ञवल्क्य । वेद वण

अहं तं पुरुषं सवस्णयणत्मिः परणयरं् यमणत्; य एवणयं कणममयः पुरुषः स

एषः, वदैव ◌िणकल्य; तस्य कण देवतेतत; ग्स्त्रय इतत होवणच ॥ ११ ॥

11. (Sakalya said:) "O Yajnavalkya, verily, he who knows that Person whose abode is desire (lust), whose instrument of perception is the intellect, whose light is the mind, who is the ultimate resort of all selves, indeed is the knower." (Yajnavalkya replied:) "Indeed I know that Person, the ultimate resort of all selves, whom you refer. Indeed he is this who is the person identified with desire (lust). Do ask Sakalya. (Sakalya asked:) "Who is his god?" "Women"-said (Yajnavalkya).

Sakalya asked Yajnavalkya whether he knew the Person who dwells in lust, visualises the objects of lust through the heart, decides all that through the mind, and is possessed of body and organs. Yajnavalkya answered in the affirmative and also corrected the view of Sakalya, by suggesting that the Person is none else than that desire-aspect in the individual which objectifies itself through the heart and is expressed in the form of lust excited

by women. The views propounded or referred by Sakalya, regarding the different activities of the vital force which is identified with Brahman, do not constitute the real nature of the vital force, but they merely suggest the forms of various activities which are manifested or performed by it. In other words, they show that the vital force, though one, expands into any number of forms and their respective functions and attributes.

पुरुषाण्येव यस्यणयतिम्, ् चकुलोक, मिोज्योतत, यो वै तं
ववद्यणत्सवस्णयणत्मिः परणयर्म्, ् स वै वेददतण स्यणद्यणज्ञवल्क्य । वेद वण
अहं तं पुरुषं सवस्णयणत्मिः परणयरं् यमणत्; ि य एवणसणवणददत्ये पुरुषः स
एषः, वदैव िणकल्य; तस्य कण देवतेतत; सत्यममतत होवणच ॥१२॥

12. (Sakalya said:) "O Yajnavalkya, verily he who knows that Person whose abode indeed is the forms, whose instrument of perception is the eye, whose light is the mind, (and) who is the ultimate resort of all selves, is indeed a knower" (Yajnavalkya replied:) "Indeed, I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this who is in the sun. Do ask Sakalya." "Who is his god?"-(asked Sakalya). "Truth"-said (Yajnavalkya).

Sakalya next questioned about the Person who dwells in forms or colours such as black and white, visualises them through the eye, determines through the mind and is the sum-total of the body and the organs. Yajnavalkya identified him with the Principle in the sun, and when asked about his support or deity, he said 'it is truth'. Truth here means the eye, and the eye depends for its perception upon concrete objects already existing, illuminated by the sun. And the sun depends upon the objects which it illumines.

आकणि एवयस्यणयतिम्श्रोत्रं ं्लोक्:मिोज्योतत्यो वै तं पुरुषं ,
ववद्यणत्सवस्णयणत्मिः परणयर्म्स्य वै् वेद्ददतणस्यणद्यणज्ञवल्क्य । वेद वण
अहं तं पुरुषंसवस्णयणत्मिःपरणयरं् यमणत्यिएवणयं् श्रोत्रः प्रणततश्रुत्कः
पुरुषः स एषःवदैव िणकल्यतस्य् कण देवतेततददि इत्तत होवणच ॥१३॥

13. (Sakalya said): "O Yajnavalkya, verily, he who knows that Person whose abode is the sky, whose instrument of perception is the ear, whose light is the mind, who is the ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed, I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this who is identified with the ear and each occasion of hearing. Do ask Sakalya." "Who is his god?" (asked Sakalya). "The quarters", said (Yajnavalkya).

Likewise, the next question of Sakalya was about the Person who is identified with each occasion of hearing. The act of hearing is supported by space, manifested as the ear, the organ of audition in an individual, determined by the mind and is identified with the body and organs. This particular principle is identified with the ears, as also with each act of hearing. Since quarters cause the act of hearing, they are indicated as gods.

The following four mantras on this topic need no explanation:

तम एव यस्यणयतिम् ,ृर्हदयं लोक , मिोज्योततः यो वै तं पुरुषं
ववद्यणत्सवस्णयणत्मिःपरणयर्म्स वै,ब्रेद्दतण स्यणद्यणज्ञवल्क्य । वेद वण
अहं तंपुरुषं सवस्णयणत्मिः परणयरं् यमणत्यि एक्णयं छणयणमयः पुरुषः स
एषः वदैव िणकल्य; तस्य कण देवतेतत; मृत्यूुररतत होवणच ॥१४॥

पुरुषाण्येव यस्यणयतिम् ् चक्लुोकः, मिोज्योतत, यो वै तं
ववद्यणत्सवस्णयणत्मिः परणयर्म्, ् स वै वेददतण स्यणद्यणज्ञवल्क्य । वेद वण
अहं तं पुरुषं सवस्णयणत्मिः परणयरं् यमणत्; य एवणयमणदि ेपुरुषः स एषः
वदैव िणकल्यः तस्य कण देवतेतत; असुरुरतत होवणच ॥१५ ॥
आप एव यस्यणयतिम्, ् र्हदयं लोकः, मिोज्योततः, यो वै तं पुरुषं
ववद्यणत्सवस्णयणत्मिः परणयर्म्, ् स वै वेददतण स्यणद्यणज्ञवल्क्य । वेद वण
अहं तं पुरुषं सवस्णयणत्मिः परणयरं् यमणत्; य एवणयमप्सु ुपुरुषः स एषः,
वदैव िणकल्य; तस्य कण देवतेतत; वरुर् इतत होवणच ॥१६॥

रेत एव यस्यणयतिम्,ॅ र्हदयं लोक, मिोज्योततः, यो वै तं पुरुषं ववद्यणत्सवस्णयणत्मिः परणयर्म्,ॅ स वै वेददतण स्यणद्यणज्ञवल्क्य । वेद वण

अहं तं पुरुषं सवस्णयणत्मिः परणयरं् यमणत्यि एवण़यं पुत्रमयः पुरुषः स

एषःव़दैव ंणकल्यत्स्य कण देवतेततप्रजण़पततररतत होवणच ॥ १७ ॥

14. (Sakalya said:) "O Yajnavalkya, verily, he who knows that person whose abode is darkness, whose instrument of perception is the heart, whose light is the mind, who is the ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed I know that Person, the ultimate resort of all selves, whom you refer to. Indeed, he is this who is the person identified with dark shadow. Do ask Sakalya." "Who is his god?" (asked Sakalya). "Death", said (Yajnavalkya).

15. (Sakalya said:) "O Yajnavalkya, verily, he who knows that Person whose abode is the forms, whose instrument of perception is the eye, whose light is the mind, who is the ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this, who is the person in a mirror. Do ask, Sakalya." "Who is his god?" (asked Sakalya). "Life", said (Yajnavalkya).

16. (Sakalya said:) "O Yajnavalkya, verily, he who knows that person whose abode is the waters, whose instrument of perception is the heart, whose light is the mind, who is the ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this who is the person in water. Do ask, Sakalya." "Who is his god?" (asked Sakalya) "varuna", said (Yajnavalkya).

17. (Sakalya said:) "O Yajnavalkya, verily, he who knows that Person whose abode is the semen, whose instrument of perception is the heart, whose light is the mind, who is the ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed, I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this who is the person identified with the

son. Do ask Sakalya." "Who is his god?" (asked Sakalya). "prajapati", said (Yajnavalkya).

णिकल्येतत होवणच यणज्ञवल्क्यः , त्वणं ग्स्वददमे ब्रणह्मर्ण अङ्गणरणवक्यर्मक्रतण३ इतत॥१८॥

18. "O Sakalya", saidYajnavalkya,"have these brahmanas made you a pair of tongs?"

Noticing that Sakalyawassilentandthoughtful, Yajnavalkya, after a pause, threwaspellonhim,and said that the assembled brahmanas weremakinguseofSakalya as an instrument to oppose him (Yajnavalkya),evenasone would use a pair of tongs to take burning coalfromthefiretoextinguish them. It is this pair of tongs that getsheatedandnottheman who uses it. Even so, by using Sakalya tocontestwithYajnavalkya, the others in the assembly escape,andSakalyasuffers the consequences. It may also be interpretedtomeanthatSakalya was being given up by the whole assemblyasavictimtothe fire of Yajnavalkya's wrath. It also indicates thatitwouldnotbepossible to defeat Yajnavalkya by any in the assemblydirectlyorthrough Sakalya, in philosophical contest.

यणज्ञवल्क्येतत होवणच ि्णकल्यः यददं कुरुपञ्चणलणिणंब्रणह्मर्णित्यवणदीक्कं ब्रह्मववद्वणतितत ददिो वेद सदेवणः सप्रततष्ठणइतत; यद्दिोवेत्सिदेवणः सप्रततष्ठणः ॥ १९ ॥

19. "O Yajnavalkya", said Sakalya, "is it because you know Brahman that you have talked about these brahmanas of Kuru and Panchala with contempt? I know the quarters together with their deities and supports. If you know the quarters together with their deities and bases...."

Sakalya retorted with the question: "Is it because you know Brahman, you have passed this contemptuous remark upon these learned brahmanas of Kuru and Panchala, by hinting that they could not directly argue with you and that they are making use of

me as their instrument to deal with you, or do you mean anything else?" Yajnavalkya replied that he knows not only Brahman, but also he could tell all about the meditation on the five quarters together with their presiding deities, supports and results. Then Sakalya started questioning on meditation on the five quarters.

ककंदेवतोऽस्यणं प्रणच्यणं ददश्यसीतऱआददत्यदेवतइततसआददत्यः कग्स्मिं्

प्रततग्ष्ठत इततचक्रुषीततकग्स्मन्नु चेकुः प्रततग्ष्ठतममततरूपेग्ष्वतऱचक्रुषण ,

दहरूपणणर् पश्यतत कग्स्मन्नुरूपिणणर् प्रततग्ष्ठतणीततर्हदय इ्तत होवणच ,

र्हदयेि दह रूपणणर् जणिणततर्हदये ह्येव रूपणणर्प्रततग्ष्ठतणति भवन्तीतत ;

एवमेवैतद्यणज्ञवल्क्य ॥ २०॥

20. (Sakalya)"Withwhichgodareyouidentifiedinthiseastern quarter?" (Yajnavalkya)"Withthesungod."(Sakalya)"onwhat does thatsunrest?"(Yajnavalkya)"ontheeye."(Sakalya)"onwhat does theeyerest?"(Yajnavalkya)"onforms,forwiththeeyeone perceivesforms."(Sakalya)"onwhatdotheformsrest?" (Yajnavalkya)saidthus:"ontheheart(mind),forwiththemindone knowstheforms;onthemindindeedformsrest."(Sakalya)"This is quiteso,OYajnavalkya."

Eightdifferentmanifestationsofthevitalforcehavebeen propoundedinmantras10to17ofthepresentsection.Ithasalso beensaidinthecourseofexplanation,thatthiscosmicvitalforce expandsintoinfinitenumberofforms,functionsandattributes.The Upanishadnowtakesupyetanotherangleofviewwiththe intention ofmaking an indirectapproachtothesamesubject.

The vitalforceisunifiedinthemind.Itisidenticalwithit.

It is throughthemindthatoneprojectsone'sconsciousness everywhereinspacewhichisreducibletofivequartersor directions,thefront,right,back,leftandabove,popularlyknown as east, south,west,northandthefixeddirectionabove.Whenthe Self identifiesitselfwithallthefivedirectionsandwhenthey, together withtheirdeitiesandtheircounterpartsinthebody,are

unified in the mind, the fact that the whole universe is in the mind is established. The whole universe indicated by the five directions, their presiding deities, etc., is a modification of the mind, even as golden ornaments are modifications of gold. Just as the shape, lustre and name of various ornaments are mere manifestations of one substance which is gold, even so, the conception of various directions which are indicative of the universe, is but a manifestation of the mind which is an expression of the vital force. Just as the shape, lustre and name of an ornament are identical with the ornament and the ornament itself is identical with its cause which is gold, even so, the various directions together with their deities and supports are identical with the mind and mind is identical with the vital force.

Sakalya's question to Yajnavalkya is: "with which god are you identified in this eastern quarter?" The term 'you' in the question refers not only to the particular person Yajnavalkya, but also to the individual self of all in general. The question, therefore, is in regard to the god with which the self is identified in the eastern quarter.

The wise Yajnavalkya who understood this, replied accordingly, and said that the self is identified with the sun-god in the eastern quarter. On being further questioned by Sakalya, he said that the support of the sun is the eye, that the support of the eye is forms, and the support of the forms is the mind. All impressions of forms are based on and embedded in the mind only. Hence, everything here is unified in the mind.

ककंदेवतोऽस्यणंदक्षक्रणयणं ददश्यसीततयमदेवत इततस यमः
;

कग्स्मन्प्रततग्ष्ठत इततयज्ञ इत्तकग्स्मन्नु येज्ञः प्रततग्ष्ठत इतत ;

दक्षक्रणयणममतत; कग्स्मन्नु दिक्षक्रण प्रततग्ष्ठतेतत; श्रद्रणयणममतत, यदण ह्येव श्रद्रत्तेतेऽदिक्षक्रणं ददणतत, श्रद्रणयणं ह्येव दक्षक्रण प्रततग्ष्ठतेतत; कग्स्मन्नु श्रद्रण प्रततग्ष्ठतेतत; हृदय इतत होवणच, हृदयेि दह श्रद्रणं जणिणतत, हृदये ह्येव श्रद्रण प्रततग्ष्ठतण भवतीतत; एवमेवैतद्यणज्ञवल्क्य ॥२१॥

21. (Sakalya) "with which god are you identified in this southern quarter?" (Yajnavalkya) "with god yama." (Sakalya) "on what does that yama rest?" (Yajnavalkya) "on the sacrifice." (Sakalya) "on what does the sacrifice rest ?" (Yajnavalkya) "on presents (to the priests)." (Sakalya) "On what do the presents to the priests rest ?" (Yajnavalkya) "on faith, for only when one has faith, does one give presents; presents rest on faith." (Sakalya) "on what does faith rest ?" (Yajnavalkya) said thus : "on the mind, for one knows faith with the mind, for on the mind alone is faith based." (Sakalya) "This is quite so, O Yajnavalkya."

Likewise, in the southern quarter, the Self is identified with god yama who is the presiding deity of this direction. God yama, together with the southern direction, is supported by sacrifice. yama is the effect of sacrifice, because the effect of sacrifice which goes to the priest, is redeemed by dakshina, presents given to the priests and the sacrificer gets the southern direction together with its presiding deity, yama. And sacrifice rests on presents to the priest. The presents rest on faith, because one gives presents only when he has faith, otherwise he does not give. Faith is unified in the heart or mind, for faith is a modification of the mind. Sakalya, who is learned in all scriptures, approved the answer.

ककंदेवतोऽस्यणं प्रतीच्यणंददश्यसीततवरुर्देवत़ इतत स वरुर्:

कग्स्मन्प्रततग्ष्तत इततअग्प़्स्वततकग्स्मन्त्वणपः प्रततग्ष्तण इततरेतसीतत ; ;

कग्स्मन्नु रेतः प्रततग्ष्तममततर्हदय इ़तततस्मणदव़प प्रततरूपं जणतमणहु ,

र्हदयणददव तिममतण इतत र्हद़ये ह्येवरेतः प्रततग्ष्तं भवतीतत ;

एवमेवैतद्यणज्ञवल्क्य ॥२२॥

22. (Sakalya) "with which god are you identified in this western quarter?" (Yajnavalkya) "with god varuna." (Sakalya) "on what does varuna rest?" (Yajnavalkya) "on waters." (Sakalya) "on what do waters rest?" (Yajnavalkya) "on semen." (Sakalya) "on what does semen rest?" (Yajnavalkya) "on the heart, therefore (people) say of a new-born child resembling (his father), from the heart (of

the father) as it were, he has sprung forth and has been made, because on the heart alone does semen rest." (Sakalya) "This is quite so, O Yajnavalkya."

The self is identified with varuna in the western direction. varuna is the presiding deity of this direction. varuna is supported by water, and therefore, he is called the god of the waters. Water is produced from semen. Semen is vital energy in every being. It is therefore said to be the support of water. Both are interconnected. Vital energy is the essence of water. It is an effect of the mind. It is unified in the mind. Hence people say of a new-born child who closely resembles his father that he (the child) seems to have sprung and made from the heart of his father. The semen from which the child is born is an effect of the heart.

The remaining two mantras III-ix-23 and III-ix-24 need no explanation.

ककंदेवतोऽस्यणमुदीच्यणं ददश्यसीततसोमदेवत इतत स सोमः कग्स्मन्प्रततग्ष्ठत
;

इतत,दीक्णयणममतत,कग्स्मन्नु दीक्ण प्रततग्ष्ठतेततसत्य इत,ततस्मणदवप ,

दीक्षक्तमणहुःसत्यं वदेततसत्ये ह्येव दीक्ण प्रततग्ष्ठतेततकग्स्मन्नु सेत्यं

प्रततग्ष्ठतममततर्हृदय इतत होवणचर्हृदयि दह सत्यं जणिणततर्हृदये ह्येव,

सत्यं ंप्रततग्ष्ठतं भवतीतत; एवमेवैतद्यणज्ञवल्क्य ॥२३॥

ककंदेवतोऽस्यणं ध्रुवणयणं ददश्यसीतत; अग्निदेवत इतत; सोऽग्निः

कग्स्मन्प्रततग्ष्ठत इतत, वणचीतत, कग्स्मन्नु वेणक् प्रततग्ष्ठतेतत, र्हृदय इतत,

कग्स्मन्नु र्हृदयं प्रततग्ष्ठतममतत ॥ २४ ॥

23. (Sakalya) "with which god areyou identified in this northern quarter?" (Yajnavalkya) "with the moon god." (Sakalya) "with what does that moon rest?" (Yajnavalkya)"on initiation." (Sakalya) "on what does initiation rest?"

(Yajnavalkya) "on truth; therefore (people) say to one initiated 'speak the truth'; because initiation certainly rests on truth." (Sakalya) "on what does truth rest?" (Yajnavalkya) "on the heart,

because one knows truth with the heart, truth rests on the heart." (Sakalya) "this is quite so, O Yajnavalkya.

24. (Sakalya) "with which god are you identified in this fixed quarter?" (Yajnavalkya) "with fire god." (Sakalya) "on what does that fire rest?" (Yajnavalkya) "on speech." (Sakalya) "On what does speech rest? (Yajnavalkya) "on the heart." (Sakalya) "on what does the heart rest?"

अहग्ल्लकेतत होवणच यणज्ञवल्क्यः यत्रैतैदन्यत्रणस्मन्मन्यणसै, यद्ध्येत-

दन्यत्रणस्मत्स्यणत्, ् श्वणिो वैिदद्युः, वयणंमस वैिद्धवर्मि्रग्न्तित ॥२५ ॥

25. "O Ghost," said Yajnavalkya, "when you hold this (the heart) is elsewhere than in us (the body would be dead). For, if this were to be elsewhere, dogs would eat it (body) or birds would tear it to pieces."

Addressing Sakalya as a ghost, Yajnavalkya said that when he thought that the heart was elsewhere and not in the body, then the body would be dead, and the dogs would eat this body, or birds would tear it to pieces. It evidently means that heart and body rest on each other.

कग्स्मन्नु त्विं चणत्मण च प्रततग्ष्ठतौ स्ि इतप्रणर् इतत्कग्स्मन्नु प्रिण्र्ः

प्रततग्ष्ठत इततअ्पणि इततकग्स्मन्वपणिः प्रततग्ष्ठत इततव्यणि इतत; ;

कग्स्मन्नु व्यिणिः प्रततग्ष्ठत इततउदणि; इततकग्स्मन्नुदिणि प्रततग्ष्ठत इतत ;

समणि इतत; स एष ैतत ैत्यणत्मण, अगृह्यो ंदह गृह्यते, औयो ंदह

ीियतेण, असझे ंदह सज्यते, अमसतो ं व्यिते, ं ररष्यतत।

एतणन्यष्टणवणयतिणति, अष्टौ लोकण; अष्टौ देवण, अष्टौ पुरुषणः स

यस्तणन्पुरुषणग्न्रिह्य प्रत्युह्यणत्यक्रणमत्, ् तं त्वौपतिषदं पुरुषं पृचूछणमम, तं

चेन्मे ं ववक्ष्यमस, मूरू्ण णते ववपततष्यतीतत । तं ंह ं मै ंणकल्यः, तस्य

ह मूरू्ण णववपपणत, अवप हणस्य पररमोवषर्ोऽस्न्यिपजह्युरन्यिन्मन्यमणिणः

॥२६ ॥

26. (Sakalya) "on what indeed are you and your body based?" (Yajnavalkya) "on the prana." (Sakalya) "on what does prana rest?" (Yajnavalkya) "on apana." (Sakalya) "on what does apana rest?" (Yajnavalkya) "on vyana." (Sakalya) "on what does vyana rest?" (Yajnavalkya) "on udana." (Sakalya) "on what does udana rest?" (Yajnavalkya) "on samana. This Self is that indicated by 'not this,' 'not this.' (It is) Imperceptible; for (It is) not perceived. (It is) unshrinking, for (It) does not shrink. (It is) unattached, for (It) does not attach (itself to any thing). (It is) untramelled, does not suffer, does not perish. These are the eight bodies, the eight means of perception, the eight gods, the eight persons. I ask you about that Upanishadic Person who, after projecting and withdrawing those persons, passes beyond. If you do not tell me about Him, your head will fall off." Sakalya did not know Him. His head fell off. Robbers carried away even his bones, mistaking them to be something else.

The body and the heart rest on prana, prana rests on apana, apana on vyana, vyana on udana, and udana on samana. Each of them is regulated and controlled by the subsequent one in the above serial order. (For the different functions of these pranas vide commentary on mantra I-v-3).

It has been said that the heart is identical with the vital force and the vital force with Brahman indicated by the word tyat. The sruti now says through the mouth of Yajnavalkya answering Sakalya's question, that the Self is indicated by "not this, not this," so that he may not unnecessarily question more about Brahman. It is to inform Sakalya to stop his further questioning. For, the description of Brahman is endless. Everything, every being, every phenomenon, the infinite objects of the world can be defined in relation to the Self, because He is their essential reality, their very essence. And if Sakalya went on questioning, it would take him nowhere. Either Yajnavalkya or Sakalya should stop. But Sakalya would not because of his egoistic feeling, and Yajnavalkya should not, in order that he might defeat all others in the philosophical

contest. Yajnavalkya, therefore, plays the trump card, strikes his opponent down and comes out victorious.

At the end of the dialogue on the subject raised by Sakalya, and after answering his last question, Yajnavalkya did not wait for the next question from Sakalya, but indirectly hinted that the Self is undefinable by saying that the Self is that which has been best described by the sruti as "not this, not this.' To predicate of Him any positive attribute would be to limit Him.

Why is the Self denied of attributes and referred by "not this, not this," has already been dealt with under mantra II-iii-6. The sruti here furnishes a few more facts about Its undefinable nature. It is imperceptible. Why? Because It is not perceived by the senses, not being a sense-object. It is unshrinking, because It does not shrink on any account not being a limited substance. It is unattached, because it is extremely subtle, subtler than the ether or space. When ether, Its effect, itself is unattached, how can the cause which is more subtle be attached to anything! Further, there is nothing other than the Self to get itself attached to. For that reason also, It is unattached. Hence, It is non-dual. It is untramelled and unfettered. It is devoid of all relative attributes. It does not suffer and It does not perish. It is blissful and eternal.

Through this most eloquent exposition, the sruti indicates that it would be mere ignorance to demand any definition of Brahman, especially when it has emphatically declared It as devoid of all predications by the assertion of "not this, not this." Now, Yajnavalkya, without allowing Sakalya to put further questions, and with a view to end the debate, put one question to Sakalya and pronounced a curse: "There are eight abodes, eight means of perception, eight gods and eight beings (persons) as already set forth (vide mantras 10-17 of this section). Now I ask you, about that supreme Person who is to be known only from the Upanishads and by no other means whatsoever and who after projecting and withdrawing those beings identified with the body, etc., constituting the universe passes beyond all conditioning factors. If you do not answer me properly your head will fall off."

Sakalya did not know Him about whom Yajnavalkya questioned. So he remained silent. And his head fell off. It is said that even the bones did not reach home, because robbers snatched them away as they were being carried to his home by his disciples for the funeral rites, mistaking them for some valuable treasure under transport.

अिहोवणचब्रण्ह्मर्ण भगवन्तो यो वःकणमयते स मण पृचूछतुसवेवणमण,

पृचूछतय़ो वः कणमयते तं वः पृचूछणममसवणन्ण़वण वः पृचूछणमीततते ेह;

ब्रणह्मर्ण ि दरूषुः ॥ २७ ॥

27. Then he (Yajnavalkya) said: "Venerable brahmanas, whoever among you wishes, may question me, or all of you may question me. Or, whoever among you wishes, him I shall question, or, I shall question all of you." Those brahmanas did not dare.

Then Yajnavalkya addressed the assembly and suggested four alternatives. They may put further questions to him either individually or collectively, or he would question them individually or collectively. He knew very well that none would dare to question him and none would be able to answer his questions. And so it happened. None present in the court had the courage to question Yajnavalkya, lest they also might meet with the fate of Sakalya. They did not dare to give even a reply to the suggestions, but kept silent.

तणि् ैहैतैः श्लोकैः पप्रच्छ—

यिण वृक्षो विस्पततस्तैव पुरुषोऽमृषृण ।

तस्य लोमणति पर्णतणित्व़गस्योत्पणदटकण बदहः॥१॥

28-1. Then he (Yajnavalkya) questioned them (the assembly) with these verses: "Just as a big forest tree, even so, indeed, is man. (This is) true. His hairs are leaves, his skin is the outer bark."

When none among the brahmanas dared to reply, Yajnavalkya started questioning. Yajnavalkya compared the human being to a

large tree. Man is similar to a tree in many respects. His hairs on the head and the body correspond to the leaves. His skin is similar to the outer bark of the tree.

त्वचएवणस्यरुथर्ं प्रस्यग्न्दत्वचउत्पटः ।

तस्मणत्तदणतृणूर्णत्यैतत रसो वृकूणददवणहतणत् ॥२ ॥

ii. (Yajnavalkya said:) "From skin only hisblood flows, as sap from the bark; therefore, when wounded that (blood) issues forth, as sap from a cut tree."

Just as sap exudes from the bark of a cut tree, even so blood flows from a man's skin when wounded.

मणंसणन्यस्य िकरणणर्, ककिणटं स्णिव, तग्त्स्रिम् ।

अस्ीन्यिन्तरतो दणरूणर्, मज्जण मज्जोपमण कृतण ॥३॥

iii. (Yajnavalkya continued:) "His flesh is the inner layers of the tree, the firm muscles are innermost layer, bones are the wood within, marrow is like the pith."

The flesh which is within the body is compared with the inner layers of the tree, the firm muscles, with its innermost layer, the bones with the wood within and the marrow in man with the pith of the tree.

यवृकूो वृकूर्ो रोहतत मूलूणन्वितरः पिुः । मत्यःण ग्स्वन्मृतूयिुण वृकूर्ः

कस्मणन्मूलणत्प्ररोहतत ॥४ ॥

iv. (Yajnavalkya continued:) "Since the tree when felled, again grows up afresh from the root, from which root the mortal too, when cut down by death, grows up?"

So far, similarities in the features between man and a tree have been pointed out. Now, Yajnavalkya puts his question. "The tree, even though felled, grows up again from its roots. Which is that root from which this mortal man, after being cut down by death,

grows up again?" That is to say, what is the cause for a man's rebirth? - this was the question of Yajnavalkya put to the whole assembly of king Janaka, for being answered by any one or more among them.

रेतस इतत मण वोचतजी़वतस्तत्प्रजणयते ।

र्णिणरुह इव वै वृक्षोऽञ्जसणपे्रेत्यसंभवः ॥५ ॥

v. (Yajnavalkyasaid:)"Donotsay:'fromthesemen', since that is produced onlyfromalivingman.Verily,thetree, even after having been felled,certainlyspringsupfromtheseed."

Yajnavalkyagivesatiptotheassemblytohelp them to answer his question.Thatthecauseforrebirthinheres in the semen, he himselfruledout,sincesemenisproducedonly in a living man, and thequestionrelatestohisrebirthafterdeath. The seed cannot be producedbyadeadorganism.Atree,even after having been felled,certainlyspringsupfromitstrunkandthe root and also from its seed.Thatrebirthisnotamerebiologicalprocess or result, was suggestedbyYajnavalkyahimself."Thenwhat else is the cause for the rebirthofamanafterthefallofhisbody?", was the question put by Yajnavalkya.

यत्समूलमणवृहेयुवृक्ं ि पुिरणभवेत् ्।

मत्यःण ग्स्वन्मृतूयिुण वृक्षूर्ः कस्मणन्मूलणत्प्ररोहतत ॥ ६ ॥

vi. (The sage continued:) "If together withtheroot (one) would uproot the tree, it would not grow again;fromwhich root, the mortal, when cut down by death, grows up?"

If one would uproot the tree together with itsrootsand the seeds, it would not grow again. The tree dies nevertobeborn again. But a man after death is reborn. What is the causefromwhich the man is reborn, even though his body is completelydestroyed?

जणतएविज़णयतेकोन्विैंजियेत्पिुः।

ववज्ञणिमणिन्दं ब्रह्म, रणततदणणतुः परणयर्म्, ्

ततष्ठमणिस्य तद्ववद इतत ॥७ ॥ २८ ॥

॥इतत तृतीयणध्यणयस्य िवमं ंब्रणह्मर्म् ्॥

॥ इति ीयोऽध्यायः ॥

vii. (Yajnavalkya said:) "If you say 'he is never born,' (I say) 'no'. (He) is born again (after death). Who brings him forth again?" It is Brahman, Knowledge-Bliss, the ultimate resort of givers of wealth, as also of the knowers of That (Brahman) who live in It.

Yajnavalkya said: "If any amongst you is to say that man after death is not born, I say, you are wrong. He is born again, otherwise we will have to presume that men reap the fruits of actions not done by them, and escape the results of actions actually done by them. This is against all logic and scriptural declarations. Therefore, a man after death is surely reborn. And, I ask you 'who is the cause of his rebirth'?" Those learned people in the assembly could not answer this question put by Yajnavalkya. So they were defeated. Thus did Yajnavalkya justify his taking away the cows.

The sruti here gives the reply and reveals the root from which the mortal is born again after death. It is Brahman who is the cause of rebirth of man, as He is the cause of this vast creation. Brahman is Knowledge-Bliss-Absolute. He is the supreme Goal. It is He who gives due reward to the giver of wealth. He is his supreme resort, as also of him who has gained His knowledge and lives in Him. He is the root of the universe. From Him creation sprouts out and in Him alone the whole universe lives and dissolves.

Summary

This last and the ninth section of the third chapter sums up, as it were, the teachings in the previous eight sections and gives the final conclusion on the discussion between the nine sages and saints on the one side and sage Yajnavalkya on the other. Having answered all the questions put by Sakalya, Yajnavalkya puts one

question to the whole assembly about the cause of rebirth of man after death. When every one of the assembled scholars and saints could not answer it, he himself gives the answer by saying that the cause of rebirth of man is Brahman, the Absolute. This furnishes the reply to the more general question as to the cause of the creation of this universe as a whole. It is also Brahman. The cause of the universe cannot be the physical mixture of elements or atoms, not even their chemical combination could produce this vast universe, because they are insentient. None can assert that insentient objects can produce sentient beings. Physical elements are incapable of creating conscious individuals. The only way of solving this the individual great problem of life, is to trace consciousness to the universal consciousness, and then merge both of them in the Absolute which is, therefore, said to be the ultimate cause, vijnanam-anandam-brahma - Consciousness-Bliss-Brahman-as this section of the Upanishad puts it.

The section starts with the assertion that the infinite number of gods are the manifestations of one god, the cosmic vital power, which itself expresses as the cosmic intellect and the cosmic mind, called the universal prana or hiranyagarbha. In a broad sense, the innermost essence of every object, gross and subtle, is its deity, the cosmic principle which is common throughout the whole cosmos. To cite an example, the sun-god, the presiding deity of the eye which is the organ of sight, is not the physical sun that is millions of miles away. On the other hand, it is that cosmic power that gives to the eye the power of sight. So is the case with all the other gods referred to in the several scriptures. And, this power which is cosmic is uniform and homogeneous, and pervades even the minutest particle in this universe. Though in theology, gods are described as superhuman beings outside, as far as the Upanishads are concerned, all the gods are immanent beings hidden to the gross perception of the uninitiated and the non-discriminating man.

This is followed by a series of meditations on subtle forces in the ascending order of subtlety, the purpose of which is to eliminate all

distinction among the individuals and also that between the individual and the universal. It starts with the physical body and passes on to lust, colour or form in general, ether, darkness, reflection, water and the seed or semen. Each of these eight objects given for meditation has to be contemplated as identical with its deity, in its three expressions, the general body, special manifestation and cause or essence. Then is given another set of meditations on five more forms of the cosmic force, prana, as the five directions. The eastern direction, the sun, the eye, colours and the mind are in the ascending order of subtlety. We may say each succeeding one in this group of five is subtler than its just preceding one. Merging the effect into the cause or the gross into the subtle, or following the principle that effect is non-different from its cause, the meditator experiences his identity with these five manifestations of the one cosmic principle. Similar is the identity of the meditator established with (1) the southern direction, yama, dharma, reward, faith and heart; (2) the western direction, varuna, water, semen and heart; (3) the northern direction, moon (soma), discipline, truth (apurva), and heart; and (4) the direction overhead, fire or brilliance of the sun, speech and heart. Heart which generally refers to the fleshy organ inside, also means the spiritual centre of everything in the universe, and therefore, it is the centre of the fleshy heart also. As everything here is an expression of the Self, the heart also may be said to be one of Its expressions, or it may signify the Self itself.

Another meditation which helps the aspirant to attain the same Self, starts with the body and mind which rest on each other, and raises the consciousness through the five forms of the vital force, the prana, apana, vyana, udana and samana. Samana the subtlest among the five and said to be located in the navel for purposes of meditation, is here identified with the Self. Then follows the best description of the Self as "not this (thus), not this (thus)" (vide also II-iii-6). As the Self is not perceivable by any of the senses including the mind and the intellect, it is said to be not perceivable like objects. It is also said to be indestructible as It is partless. It is also

described as unattached, for it is so subtle, subtler than the subtlest ether, that nothing can touch It. It is ever free, for nothing can bind It, being non-dual. It is imperishable, immortal, immaculate, immutable and transcends the gross, subtle and causal bodies, and yet remains immanent in every being.

The section concludes with the establishment of the supreme Brahman-Atman as the cause of birth of every being, rejecting the view that there is no rebirth after the death of beings. If rebirth is not accepted, there could be no logical explanation for the varieties of experiences, painful and pleasurable, of beings. We would have to resort to an illogical and unreasonable conclusion that one would go scot-free for all that he does in this life, and that one experiences results for which he is not at all responsible. The Absolute, the Atman-Brahman who is the cause of the creation, preservation and dissolution of the cosmos, is the cause for everything that happens here as well as elsewhere. This pure Consciousness-Bliss-Brahman, untouched and untrammelled by duality, is still the support for the phenomena of the world appearance, including the ignorant, as well as the wise established in It.

Thus Ends the Ninth Section Entitled

Sakalya-Brahmana in the Third Chapter

HERE ENDS THE THIRD CHAPTER

CHAPTER IV

SECTION I

SHADACHARYA-BRAHMANA

So far, the Upanishad has dealt with in detail the Self in its immanent as well as transcendental aspects. In the preceding chapter which is mainly argumentative, the different erroneous or partial conceptions of a number of disputants have been corrected, and through inference, the imperishability, omnipresence and omniscience of the supreme Reality has been arrived at. The entire universe of names and forms, thought, emotion and action, the empirical reality, is discovered and proved to be fashioned out of one stuff, the supreme Self. Therein all duality has been duly reconciled. The Self alone in whom is denied all limiting adjuncts, appears as if projecting the entire universe and again withdrawing it into Himself, in the same manner as a spider projecting the web out of itself and again withdrawing it into itself.

It has also been said that all gods are but His glories. By enumerating the number of gods first, and then by reducing them to a single deity, the sruti has explained away the apparent plurality, by transcending it to the one non-dual Reality. Again, the immanent aspect of the Self has been given an explanation, and it has been brought to our notice that this body, eye, light, etc., are but His manifestations or expressions. This first section of the fourth chapter, which forms a descriptive supplement to the previous chapters, throws more light on the subject.

The six different conceptions of Brahman as taught to king Janaka by his teachers are: (1) speech is Brahman, (2) prana is Brahman, (3) eye is Brahman, (4) ear is Brahman, (5) mind is Brahman and (6) heart is Brahman. All this goes without saying, since everything in this universe is non-different from Brahman. It is a self-evident fact that speech, vital force, etc., with their presiding deities, stand identified with Brahman. They are the various manifestations of the one Self which appears as though diverse. To say that the speech, vital force, eye, ear, mind or heart alone is Brahman is only a partial

and incomplete description of Brahman who is not only all-inclusive, but also transcendental.

'Speech is Brahman' is a fact which is well known to every teacher of philosophy. But to confine Brahman to speech alone is not based on proper understanding. It is an inadequate view, a partial truth. It is all right as far as it goes. Similarly, the meditation on the other five factors, though true partially, lack completeness of comprehension. Hence, Yajnavalkya, while accepting their usefulness, instructs on the all-comprehensive form of meditation.

All these conceptions of Brahman, which postulate His presence and manifestation in the psychical realms in the universal and individual aspects, tend to henotheism accepting and establishing supremacy and completeness on a partial manifestation. This tendency is nothing but inadequate. On the other hand, we may authoritatively say that it is the most adequate and proper valuation of the divinity which indwells the objects, when those objects are taken along with the counterparts, the presiding deity, the support and the essence, in short the whole of manifestation. The supreme Being is complete and full in whichever object It manifests Itself. Hence, this attitude of bestowing the highest position to every concept, is the most proper conception of divinity for purposes of meditation.

No doubt, the approach to the subject may appear to be round about. But nevertheless, it is a well-made attempt to consider different deities as manifestations of the supreme Divinity. It has been said in mantra III-ix-1 that all those gods, which number three thousand three hundred and six, are only the different manifestations of the one cosmic Deity which inhabit different regions of the cosmos. This establishes that the Supreme Being is present everywhere and is conceivable through the expression of his infinite glories in the form of this manifested world.

The present section deals with all these problems and furnishes their solution. The speech, vital force, eye, ear, mind and heart are analysed and the material for meditation on them is supplied by

their names, dwelling places, ultimate resorts and their essence. The entire section is meant for meditation as a means to attain union with the Absolute.

ॐ।जिको ह वैदेहआसणंचक्रेअिहयणज्ञवल्क्य आवव्रणज । तं होवणच

यणज्ञवल्क्य ककमिमणचणरीपिूतिूच्छि्अण्वस्त्रणतितत । उभयमेव सिणडडतत

होवणच॥१ ॥

1. (So goesthestory).Janaka (the king) of Videha, sat (on the throne). ThencameYajnavalkya. (Janaka) asked him: “O Yajnavalkya,whathaveyoucome for? Desiring cows, or for subtle questions todecide?""Bothindeed, O Emperor", said (he).

It is said thatoncewhenJanaka, who was the king of Videha, was in the durbarhallseatedonhis throne, Yajnavalkya paid a visit to him. On thearrivalofYajnavalkya, the king asked him as to what he had comefor-whetheritwas for getting cows or other wealth or for discussingsubtleproblems of philosophy. Yajnavalkya replied that he hadcomeforboth- cows and wealth, as well as for philosophical discussion.

यतेतेकग्श्वदब्रवीत्तच्छृवणमेततअब्रवीन्मे ग्जत्वण ैमैलतिवणन्वै ब्रह्मेततयिण ;

मणतृमृणग्न्पतृमृणिणचणयवणणि् ब्रूयणीत्ण तच्छैमलतिरब्रवीद्वणनवै ब्रह्मेतत ,

अवदतो दह ककं स्यणददतत अब्रवीत्तु ुते तस्यणयतिं प्रततष्ठणम् ? ि

मेऽब्रवीददतत; एकपणद्वण एतत्सिणडडतत; स वै ो ब्रूदह यणज्ञवल्क्य ।

वणगेवणयतिम्, आकणिः प्रततष्ठण, प्रज्ञेत्यैदुपुणसीत; कण प्रज्ञतण यणज्ञवल्क्य ?

वणगेव सिणडडतत होवणच । वणचण वै सिणड्बन्नुः प्रज्ञणयते, ऋनवेदो यजुवेदः

सणमवेदोऽविणङ्णथगरस इततहणसः पुरणरं् ववद्यण उपतिषदः श्लोकणः

सूत्रणण्युिव्यणख्यणिणति व्यणख्यणिणिीष्टं हुतमणमितं पणतयतम्, अयं च लोक;

परश्च लोकः सवणणर् च भूतूणति वणचैव सिणट प्रज्ञणयन्ते; वणनवै सिणट परमं

ब्रह्म, ीं वणनजहणतत, सवणण्णयिें भूतूणन्यमभक्रग्न्त, देवो भूतूवण देवणिप्येतत,

य एवं ववद्वणैतदुपुणस्ते । हस्त्यृषृभं ंसहस्रं ंददणमीतत होवणच जिको वैदेहः । स होवणच यणज्ञवल्क्यःवप्तण मेऽमन्यत िणिुमिष्य हरेतेतत ॥२ ॥

2.(Yajnavalkya said:) "Let me hear that which anyone (of your teachers) has instructed you." (Janaka replied:) "Jitvan, the son of Silina, has instructed me that speech is verily Brahman." (Yajnavalkya said:) "As one who has a mother, a father, a preceptor, should say, even so, has that Sailini said speech (fire) is verily Brahman. For, what is possible for one who has no speech? But has he taught you its abode and support ?" (Janaka replied:) "He has not taught me (this abode and support)." (Yajnavalkya said:) "0 Emperor, one-legged indeed is this." (Janaka said:) "O Yajnavalkya, do teach us." (Yajnavalkya said:) "The organ of speech is the abode, the ether is the support, one should worship it as intelligence." (Janaka asked:) "O Yajnavalkya, what is the quality of intelligence?" "Speech indeed, O Emperor" (said Yajnavalkya) "by the speech alone, O Emperor, a friend is known; by the speech alone, O Emperor, rigveda, yajur-veda, sama-veda, atharva-veda, history, mythology, science, secret doctrines, verses, aphorisms, commentaries, explanations, sacrifices (aimed at certain results), offering of libations in the fire, offering of food grains, offering of drinks, and this world and other worlds and all beings are known. O Emperor, speech indeed is supreme Brahman. Speech does not leave that knower who worships it thus; all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull"—said Janaka of Videha. Yajnavalkya replied: "My father was of opinion that one should not accept reward without instructing fully."

Leaving out the story, we have here instructions on the meditation of speech as Brahman, the ultimate Reality.

According to the instructions of Jitvan, one of his teachers, Janaka was practising meditation on fire, the presiding deity of the organ of speech as Brahman. The organ of speech here refers to its presiding deity. In this and in the succeeding five mantras, the term

'organs' means their presiding deities, except when they are referred to as abodes. Fire is a partial manifestation of Brahman. It is here mentioned as one-footed, a fourth part. Though the meditation on fire as Brahman is good as far as it goes, and is productive of beneficent results, it is incomplete as it is not all-comprehensive, the three remaining quarters having been left out. The Upanishad says that these teachers instructed king Janaka as one who has a mother, a father and a teacher should instruct a disciple. This indirectly gives a hint regarding the qualification of a teacher of brahma-vidya. He should be one who has been properly instructed by his mother in childhood, by the father later on, and by the teacher after proper initiation. Absence of anyone or more of these will seriously affect one's spiritual progress. All the teachers of king Janaka might have all these three qualifications, and therefore, whatever they have taught is only proper, the only defect being that they are not the whole in themselves. So, Yajnavalkya instructs on the whole including the remaining three parts left out by them, viz., its abode, foundation and essence. Fire abides in the organ of speech, the undifferentiated ether is its foundation and intelligence is its essence. The akasa occurring in this mantra may mean either isvara, the Unmanifested, or hiranyagarbha. Speech is made possible by the operation of Intelligence or Consciousness. There is something in between speech and Consciousness, and that is the akasa, the determining factor. Consciousness is the ultimate source and fire is the presiding deity of speech. These four form the vedas and the other scriptures, all actions, all beings and all worlds. All this is an expression of speech and speech is all this. This is how meditation on speech is to be practised. This is meditation on the fourfold cosmic nature of speech. The result of this meditation is that the meditator is adored like a god, for speech never leaves him. He is a god in this very life and after death he is merged in the gods. He becomes identified with the gods.

Janaka was very much pleased in having received instructions on this new technique of meditation which none of his teachers had

so far taught him. He, therefore, offered a thousand milch cows and a big bull, as a present to Yajnavalkya, in return for the knowledge imparted. But, the sage did not accept it, on the ground that it was not proper to accept any wealth from anyone without completing the instructions on the Supreme.

यदेवतेकग्श्वदब्रवीत्तच्छृर्वणमेततअब्रवीन्म्,उदङ्कःौल्बिणयिः प्रणर्ो वै ब्रह्मेततयि्ण मणतृमृणग्न्पतृमृणिणचणयवणणन्ब्रूयणत्तिण्तच्छौल्बणयिोऽब्रवीत्–् प्रणर्ो वै ब्रह्मेततअ्प्रणर्तो दह ककं स्यणददतत्,अब्रवीत्तु ुते तस्यणयतिं प्रततष्ठणम् ? िमेऽब्रवीददतत ; एकपणद्वण एतत्सिणडडतत ; स वै ो ब्रूदह यणज्ञवल्क्यप्रणर् एवणयतिम्आकण्ि् प्रततष्ठणवप्रयममत्यैदुपुणसीतकण ; वप्रयतण यणज्ञवल्क्य ? प्रणर् एव सिणडडतत होवणच, प्रणर्स्य वै सिणट कणमणयणयणज्ञ्यांणजयतत,अप्रततगृह्यस्य प्रततगृह्णर्त्यवप , तत्र वर्णिङ्कं भवतत यणं ददिमेतत प्रणस्यैव सिणट कणमणयप्रणर्ो वै सिणट परमं ब्रह्म , ीि प्रिणर्ो जहणततसव्णण्णयिें भूतूणन्यमभक्रग्न्तदेवो भूतूवण देवणिप्येतत य एवं ववद्वणितदुपुणस्तेहस्त्यृषृभं ंसहस्रं ददणमीतत होवणच जिको वैदेहःस , होवणच यणज्ञवल्क्यःव्पतणमेऽमन्यत ि्णिुमिष्य हरेतेतत ॥३ ॥

3. (Yajnavalkya said:) "Let me hear that which anyone (of your teachers) has instructed you." (Janaka replied:) “Udanka, the son of Sulba, has instructed me that vital force is verily Brahman." (Yajnavalkya said:) "As one who has a mother, a father, a preceptor, should say, even so, has that Soulbayana said vital force (Vayu) is verily Brahman, for, what is possible for one who has no life? But has he taught you abode and support ?" (Janaka replied:) "He has not taught me (this abode and support)." (Yajnavalkya said:) "0 Emperor, one-legged indeed is this." (Janaka said:) "0 Yajnavalkya, do teach us." (Yajnavalkya said:) "The vital force is the abode, the ether is the support, one should worship it as dear." (Janaka asked:) "O Yajnavalkya, what is dearness?" "Vital force indeed, O Emperor", said he, "for the sake of life only, one sacrifices for him to whom he should not, accept

gifts even from whom he should not. For the sake of life only, O Emperor, one has the fear of being killed, to whichever direction he goes. O Emperor, the vital force indeed is supreme Brahman. Vital force does not leave that knower who worships it thus; all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull"-Janaka of Videha said. Yajnavalkya replied: "My father was of opinion that one should not accept reward without instructing fully."

This mantra points out the defect in the meditation on vayu alone as Brahman, for vayu is only a partial manifestation, one foot, as it were, of Brahman. Meditation on the fourfold cosmic prana is prescribed by Yajnavalkya. prana in the individual is the first foot; its presiding deity, vayu, is the second; hiranyagarbha, is the third; and dearness, the essence, is the fourth. Life is nothing but love for preservation. The dearest thing is one's own life. The mantras, through three instances, show how man adopts out-of-the-way means to earn his livelihood. For the sake of wealth man serves those whom he should not. Similarly, he receives gifts from those from whom he should not. He travels to far-off places undergoing untold difficulties for maintaining his life, prana. All this shows that prana is the dearest, nay, it is dearness itself.

यदेवतेकग्श्वदब्रवीत्तच्छृर्वणमेततअब्रवीन्मे बकुणवणणष्र्णचक्रुवै, ैब्रह्मेततयिण ;
मणतृमृणग्न्पतृमृणिणचणयवणणि् ्ब्रूयुर्प्रीतिण तद्वणष्र्रोऽब्रवीच्चक्रुवै ैब्रह्मेतत ,
अपश्यतो दह ककं स्यणददतत अब्रवीत्तु ुते तस्यणयतिं प्रततष्ठणम् ् ? ि
मेऽब्रवीददतत, एकपणद्वण एतत्सिणडडतत ; स वै ो ब्रूदह यणज्ञवल्क्य ,
चक्रुरेवणयतिम्, ् आकणिः प्रततष्ठणस्त्यममत्यैदुपुणसीतकण स्त्यतण 77
यणज्ञवल्क्य ? चक्रुरेव सिणडडततहोवणच, चक्रुसण वै सिणट पश्यन्तमणह्रुरद्रण-
क्ीररतत, स आहणद्रणक्ममतत, तत्सत्यं भवतत, चक्रुवै ैसिणट परमं ंब्रह्म; िैं
चक्रुजहणणतत, सवणण्णयिें भूतूणन्यमभक्रग्न्त, देवो भूत्वण देवणिप्येतत, य एवं

ववद्धणैतदुपुणस्ते ह़स्त्यृषृभं ंसहस्रं ंददणमीतत होवणच जिको वैदेहःस़ होवणच यणज्ञवल्क्यः ़वपतण मेऽमन्यत ि्णिुमिष्य हरेतेतत ॥४॥

4.Yajnavalkya said: "Let me hear that which anyone (of your teachers) has instructed you." (Janaka replied:) "Barku, the son of Vrishna, has instructed me that the eye is verily Brahman." Yajnavalkya said: "As one who has a mother, a father, a preceptor, should say, even so, has that son of Vrishna said the eye (sun) is verily Brahman. For, what is possible for one who does not see? But then, has he taught you its abode and support ?" (Janaka replied:) "He has not taught me (this abode and support)." (Yajnavalkya said:) “O Emperor, indeed one-legged is this." (Janaka said:) "O, Yajnavalkya, do teach us." (Yajnavalkya said:) "The eye is the abode, the ether is the support, one should worship it as truth." (Janaka asked :) "O Yajnavalkya, what is truthfulness?" "Eye indeed, O Emperor", (said Yajnavalkya), "if they ask a man who sees with the eye, 'have you seen', he says 'I have seen', that comes true. O Emperor, the eye indeed is supreme Brahman. Eye does not leave that knower who worships it thus, all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull" – Janaka of Videha said. Yajnavalkya replied: "My father was of opinion that one should not accept reward without fully instructing."

Here, the fourfold meditation is on the eye, the sun who is the presiding deity of the eye, hiranyagarbha who is the support, and truth, the essence. 'Truth' means the ultimate Truth or that which isseen by the eye, the relative or empirical truth.

यदेव ते कग्श्वदब्रवीत्तच्छृर्वणमेततअब्रवीन्मे गदणभीववपीतो भणरद्वणजश्रोत्रं , वै ब्रह्मेतत; यिण मणतृमृणग्न्पतृमृणिणचणयवणणन्ब्रूयणत् , ्तिण तद्भणरद्वणजो-ऽब्रवीच्रोत्रं ंवै ब्रह्मेतत, अिृणूवतो दह ककं स्यणददततअब्रवीत्तु ुते तस्यणयतिं प्रततष्ठणम् ्? ि मेऽब्रवीददतत; एकपणद्वण एतत्सिणडडतत ; स वै ि्ो ब्रूदह यणज्ञवल्क्यः श्रोत्रमेवणयतिम् ्आकणिः प्रततष्ठण, अिन्त इत्यैदुपुणसीत ;

कणिन्ततण यणज्ञवल्क्य ? ददि एव सिणडडतत होवणच,तस्मणद्वै सिणडवप यणं कणं च ददिं ंगच्छतत ैवणस्यण अन्तं गच्छतत;अिन्तण दह ददिः ददिो वै सिणट श्रोत्रम्,् श्रोत्रं वै सिणट परमं ब्रह्म;ीैं श्रोत्रं ं जहणतत,सवणण्णयिें भूतूणन्यमभक्रग्न्त, देवो भूतूवण देवणिप्येतत,य एवं ववद्वणैतदुपुणस्ते;हस्त्यृषृभं सहस्रं ंददणमीतत होवणच जिको वैदेह;स होवणच यणज्ञवल्क्यः,वपतण मेऽमन्यत ीिणुमिष्य हरेतेतत ॥५ ॥

5.(Yajnavalkyasaid:)"Letmehearthatwhichanyone(ofyour teachers)hasinstructedyou."Janakareplied:"Gardabhivipita belongingtothelineofBharadvajahasinstructedmethatthe organ ofhearingisBrahman."(Yajnavalkyasaid:)"Asonewhohas a mother,afather,apreceptor,shouldsaysohasthatBharadvaja said, theearisverilyBrahman.For,whatispossibleforonewho does nothear? Buthashetaughtyouitsabodeandsupport?" (Janakareplied:)"Hehasnottaughtme(this)."(Yajnavalkyasaid:) "O Emperor,one-leggedindeedisthis."(Janakasaid:)"O Yajnavalkya,doteachus."(Yajnavalkyasaid:)"Theearisthe abode, theetheristhesupport,oneshouldworshipitasendless (infinite).""OYajnavalkya,whatisendlessness?"-(askedJanaka). "Quartersindeed,OEmperor",saidYajnavalkya,"therefore,O Emperor,towhicheverdirectiononegoes,onedoesnotcometo the endofit,forthequartersareendless.Thequarters,O Emperor,areverilytheear.Theear,OEmperor,issupreme Brahman.Theeardoesnotleavethatknowerwhoworshipsitthus; all beingsgotohim.Havingbecomeagod,heattainsgodhood." "I give youathousandcowsandanelephant-likebull"-saidJanaka of Videha.Yajnavalkyareplied:"Myfatherwasofopinionthatone should notacceptrewardwithoutinstructingfully."

This meditationisontheear,itspresidingdeityviz.,thedirections,

itssupportwhichis hiranyagarbha, anditsessence,Infinity.

यदेव ते कग्श्वदब्रवीत्तच्छृर्वणमेततअब्रवीन्मे सत्यकणमो जणबणलः मोवै ब्रह्मेतत; यिण मणतृमृणग्न्पतृमृणिणचणयवणणन्ब्रूयणःिेण तज्जणबणलोऽब्रवीन्मो

वै ब्रह्मेतत, अमिसो दह ककं स्यणददतत; अब्रवीत्तु ुते तस्यणयतिं प्रततष्ठणम् ्? ि मेऽब्रवीददतत; एकपणद्वण एतत्सिणडडतत स वै िो ब्रूदह यणज्ञवल्क्य, मि एवणयतिम्, ् आकणिः प्रततष्ठण, ओन्द इत्यैदुपुणसीत, कणिन्दतण यणज्ञवल्क्य? मि एव सिणडडतत होवणच, मिसण वै सिणट ग्स्त्रयममभहणयतेण, तस्यणं प्रततरूपः पुत्रो जणयते, स ओन्द, मिो वै सिणट परमं ंब्रह्म, ि ँ मिो जहणतत, सवणण्णयिें भूतूणन्यमभक्रग्न्त, देवो भूतूवण देवणिप्येतत य एवं ववद्वणैतदुपुणस्ते; हस्त्यृषृभं ंसहस्रं ंददणमीतत होवणच जिको वैदेहः;स होवणच यणज्ञवल्क्यः वपतण मेऽमन्यत ि णिुमिष्य हरेतेतत ॥ ६ ॥

6.(Yajnavalkyasaid:)"Letmehearthatwhichanyone(ofyour teachers)hastaughtyou."Janakareplied:"Satyakama,thesonof Jabala,hasinstructedmethatthemindisBrahman."(Yajnavalkya said:)"Asonewhohasamother,afather,apreceptor,shouldsay, evenso,hasthatsonofJabalasaid(that)themindisBrahman. For,whatispossibleforonewhohasnomind?Buthashetaught youitsabodeandsupport?"(Janakareplied:)"Hehasnottaught me(this)."Yajnavalkyasaid:"OEmperor,one-leggedisthis." (Janakasaid:)"OYajnavalkya,doteachus."(Yajnavalkyasaid:) "Themindistheabode,theetheristhesupport,oneshould worshipitasbliss."(Janakaasked:)"OYajnavalkya,whatisbliss?" "Mindindeed,OEmperor",(saidYajnavalkya)"verilybythemind one desiresawoman,asonsimilartohimisbornofher;that(son) is (thesourceof)bliss.Themind,OEmperor,issupreme Brahman.Theminddoesnotleavethatknowerwhoworshipsit thus; allbeingsgotohim.Havingbecomeagod,heattains godhood.""Igiveyouathousandcowsandanelephant-likebull" said JanakaofVideha.Yajnavalkyareplied:"Myfatherwasof opinionthatoneshouldnotacceptrecompensewithoutfully instructing."

Thisfifthmeditationismoredifficultthanthepreviousones.The fourquarterstobemeditateduponarethemind,thepresidingdeity whichisthemoon,thecosmicetherorhiranyagarbha,whoisthe

support, and Bliss, the essence. The source of all sensory happiness which is mental, is the supreme Bliss. Mind should be connected with happiness. Where one effects this connection, meditation becomes a source of happiness. It is the absence of this connection that results in boredom in the early stages, when the meditation is partial and defective. Mind cannot be controlled in its individual aspect. It must be meditated in its cosmic aspect which is Bliss, hiranyagarbha, the cosmic mind, which includes the moon, the presiding deity and the ether its abode.

यदेव तेकग्श्वदब्रवीत्तच्छृर्वणमेततअब्रवीन्मेववदनर्: िणकल्य:र्हदयं वै ै ,
ब्रह्मेततय़िणमणतृमृणग्न्पतृमृणिणचणयवणणन्ब्रूयणत्तिण़ तच्छणकल्योऽब्रवीद्वूदृयं
वै ब्रह्मेतत, अर्हदयस्यदह ककं स्यणददतत; अब्रवीत्तु ुते तस्यणयतिं प्रततष्ठणम् ्? ि मेऽब्रवीददतत; एकपणद्वण एतत्सिणडडतत स वै िो ब्रूदह यणज्ञवल्क्य; र्हदयमेवणयतिम्, आकणि: प्रततष्ठण, ग्स्तितररत्यैदुपुणसीत; कण ग्स्तितण यणज्ञवल्क्य ? र्हदयमेव सिणडडतत होवणच, र्हदयं वै सिणट सवेषणं
भूतूणिणमणयतिम्, र्हदयं वै सिणट सवेषणं भूतूणिणं प्रततष्ठण, र्हदये ह्येव सिणट सवणतणि भूतणति प्रततग्ष्ठतणति भवग्न्त; र्हदयं वै सिणट परमं ब्रह्म; ि ैं र्हदयं जहणतत, सवणण्णयिें भूतूणन्यमभक्रग्न्त, देवो भूतूवण देवणिप्येतत, य एवं ववद्वणिैतदुपुणस्ते; हस्त्यृषृभं ंसहस्रं ंददणमीतत होवणच जिको वैदेह:; स होवणच यणज्ञवल्क्य:, वपतण मेऽमन्यत ि ंिणुमिष्य हरेतेतत ॥७॥

॥इतत चतिुणध्ण्यणयस्य प्रिमं ब्रणह्मर्म् ॥

7. Yajnavalkya said: "Let me hear that which anyone (of your teachers) has taught you." (Janaka replied:) "Vidagdha, the son of Sakala, has instructed me that the heart is Brahman." Yajnavalkya said: "As one who has a mother, a father, a preceptor, should say, even so, has that son of Sakala said that the heart is Brahman. For, what is possible for one who has no heart? But has he taught you its abode and support ?" (Janaka replied:) "He has not taught me (this)." (Yajnavalkya said:) "O Emperor, one-legged indeed is

this." (Janaka said:) "O Yajnavalkya, do teach us." (Yajnavalkya replied:) "The heart is the abode, the ether is the support, one should worship it as stability." (Janaka asked :) "O Yajnavalkya, what is stability?" "Heart indeed, O Emperor", (said Yajnavalkya), "verily heart is the abode of all beings, verily heart is the support of all beings. In the heart indeed, O Emperor, are all beings supported. The heart, O Emperor, is supreme Brahman. The heart does not leave that knower who worships it thus; all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull" said Janaka of Videha. Yajnavalkya replied: "My father was of opinion that one should not accept any recompense without fully instructing."

This is the sixth and the last meditation given in this section. It is on the heart. Meditation on the heart alone as Brahman is incomplete. Some meditate on the heart as a lotus flower situated in the centre of the body, some others contemplate as a centre of effulgence, and still others on the fleshy organ which goes by that name. Some concentrate on the beats of the heart. All this is good in the early stages. Heart is a psychological organ. For all practical purposes, it is identified with the mind, for one's heart is where one's mind is. Desire always shifts from one object to another. The mind which is in the brain in the waking state goes to the throat in the dream state, and finally to the heart in the deep sleep state. The individual personality is withdrawn in deep sleep and one, therefore, experiences happiness. Heart is therefore meditated as Brahman. Heart is the outer form. It is controlled by the unmanifested ether, hiranyagarbha or isvara or mula-prakriti in whose bosom lies the seed of the cosmos. Therefore, it is the abode and it is the support. The presiding deity is prajapati. It is to be contemplated as sthiti, stability. One's total being is there where one's feeling is. Feeling is deeper than thinking, willing, desiring, etc. Thus, the meditation is to be practised on the fourfold aspects of the heart-the object which is the heart, its presiding deity, viz., prajapati, its support which is hiranyagarbha, and its essence, sthiti or stability.

Summary

This opening section of the fourth chapter points out the mistake generally committed by aspirants in meditation on the chosen objects, considering them as individual, limited entities. This mistake is rectified by bringing into the scope of meditation those parts left out, and thus making the object of meditation the 'Whole'. When, in addition to the object of meditation, the divine principle in the object, the transcendental principle therein, and the experiencing consciousness, are also brought into the picture, the meditation becomes complete. Then there will be no distraction of the mind. The following six meditations are given in this section: (1) Speech identified with fire, hiranyagarbha and Consciousness, (2) prana identified with vayu, hiranyagarbha and Love, (3) eye identified with sun, hiranyagarbha and Truth, (4) ear identified with the directions, hiranyagarbha and Infinity, (5) mind identified with moon, hiranyagarbha and Bliss, and (6) heart identified with prajapati, hiranyagarbha and Stability. The partial meditations also yield beneficial results, but they are transient and perishable. Meditation on the totality results in identification with the Whole. The instructions given in regard to the six objects, viz., speech, vital force, eye, ear, mind and heart, apply equally to all objects and concepts. When any single object or concept is alone meditated upon with its name and form, it is incomplete contemplation. For, every object or concept is not really an isolated entity, as neophytes are likely to be mistaken, but is invisibly and essentially connected with the rest of the universe. Its external, internal, universal and transcendental - all the four-aspects of the object, should be taken into consideration in meditation. This, in short, is the instruction of Yajnavalkya to king Janaka, and through him, to the whole aspirant-world.

Thus Ends the First Section Entitled

Shadacharya-Brahmana in the Fourth Chapter

SECTION II

KURCHA-BRAHMANA

Now that it has become clear that the presiding deities of speech, vital force, eye, ear, mind, heart and all other organs as also their abodes, support and essence are identical with the supreme Being who is designated as Brahman and that all these are only different expressions of the same supreme Divinity who is one and non-dual, the present section instructs the aspirants about the goal of all spiritual endeavour, and the movement of the individual consciousness in the three different states of empirical experience, namely waking, dream and deep sleep.

जिकोह वैदेहःकूचणदुणपुणवसपिुणवणचिमस्तेऽस्तुयणज्ञवल्क्यअिु मण ,
णिर्ीतत; स होवणच, यिण वै सिणण्महणन्तमध्वणिमेष्यि् ंरिंवण िणवं वण
समणददीत, एवमेवैतणमभरुपतिषद्मभः समणदहतणत्मणमस; एवं वृनूदणरक आढ्यः
सन्र्ीतवेद उक्तोपतिषत्क इतो ववमुचुयमणिः क्व गममष्यसीतत; िणहं
तद्भगवन्वेद यत्र गममष्यणमीतत; अि वै ैतेऽहं तद्वक्ष्यणमम यत्र गममष्यसीतत; ब्रवीतु
भगवणतितत ॥१ ॥

1. Janaka, the emperor of Videha, rising from the throne, and having approached (Yajnavalkya) with humility said: "Salutations be to thee, O Yajnavalkya, do thou instruct me". He (Yajnavalkya) said: "Just as, O Emperor, one wishing to travel a great distance, would take either a chariot or a boat, even so, you are possessed of controlled mind along with these secret names (of Brahman). Likewise, you are wealthy, venerable, erudite in vedas and well-read in the Upanishads. When liberated from this (body), whither will you go?" (Janaka replied:) "I do not know that, revered sir, whither I shall go." (Yajnavalkya said:) "Then, indeed, I tell you that, whither you would go." (Janaka replied:) "You do tell, revered sir."

Now, how Yajnavalkya instructed king Janaka on another occasion on the Supreme Truth, is being given in this section.

It is said that the sage visited the king while seated on his throne in his palace. Seeing the sage approaching him the king rose up from his throne, as a mark of honour and approached Yajnavalkya with all humility of a suppliant disciple, saluted him and then prayed for further instructions.

A person who wants to travel to a far distant place takes a chariot, if he is to travel by land. If he is to go across a river or sea, he makes ready a boat. Thus the means to be adopted, depends upon the destination to be reached. One should know the destination before one puts into use the conveyances that are at his disposal, for the particular conveyance to be used depends on the place one has to reach. King Janaka was fully equipped with a controlled and unperturbed mind, the knowledge of the secret names of Brahman such as consciousness, love, truth, infinity, bliss, stability, and the rest referred to in the preceding section. He was an adept in several meditations. In addition to these two equipments, he was also wealthy and venerable and adored by his subjects and friends, a master scholar in the lore of vedic learning, and well-informed about spiritual doctrines contained in the Upanishads. Thus he was well-equipped with all necessary materials required for the long travel in the spiritual path. But he did not know the destination, the ultimate Goal of life. Yajnavalkya knew this fact and in order to instruct him on the subject, he put a leading question and asked him where he would go when he was separated from his body and organs.

This can be known through an analysis of the empirical conditions wherein the Consciousness moves without being attached and identified with the body and organs. It is generally observed that the Consciousness is identified with the body and organs through which it effects all perception, moves as the body moves, roams about wherever the body goes, and performs actions as the body acts. But, there ought to be that state wherein the Consciousness remains disidentified from the body, and yet functions in a person. What are those states wherein the Consciousness functions

without getting identified with the body? The answer to this question gives the clue to the ultimate Goal to be reached.

Janaka said that he did not know anything about either the goal to be reached or the means thereto. Then, Yajnavalkya started an exposition on the condition of the Consciousness in the three states of waking, dream and deep sleep.

इन्ो ह वै ंणमैषै योऽयं दक्षक्रेऽक्न्पुरुषः; तं वण एतममन्ं सन्तममन्द्र

इत्यणचक्ते परोक्ै्व; परोक्वप्रयण इव दह देवणः प्रत्यक्द्भवषः ॥ २ ॥

2. (Yajnavalkya said:) That which is this being in the right eye is verily indha by name. Despite its being indha, (they) indirectly call him indra only. Because gods seem to like indirect names and dislike direct names.

The Upanishad says that the principle which is in the right eye is the special seat of manifestation of the supreme Being for all objective perception in the state of waking. Herein, the individual consciousness is identified with the gross experiences of this external world. This Being is called by the name indha, on account of its being the enjoyer of the gross objects in the waking state. It has already been said, in mantra II-iii-5, that the subtle form of the Being is in the right eye. This principle, which is specially manifest in the right eye, is the same as that which is the subtle principle in the sun, and hence resplendence is obviously attached to it. Therefore, it is known by the name indha. This term indha means illuminating or lustrous. Although It is known as indha, gods indirectly call him indra, since they are said to be fond of indirect names. This is about the Self in the waking state where the right eye, which is generally the more powerful between the two, is the seat of perception and from where it is transferred to other organs. Hence, the right eye is said to be the seat of the Self in the waking state. It is called vaisvanara who is outwardly cognitive, having seven limbs, nineteen mouths, and enjoying the gross perceptions of the world (vide Man. Up. 3).

अितद्वणमेऽक्णर् पुरुषरूपमेषणस्य पत्ाि ववरणट तयोरेष संस्तणवो य एषोऽन्तर्हदणय आकणि; ाअियोरेतदन्ि ये एषोऽन्तर्हदणये लोदहतवपण्डः;

ाअियोरेतत्प्रणवरर् यदेतदन्तर्हदणये जणलकममव; ाअियोरेषण सृतृतः संचंरर्ी यैषण र्हदयणदूधूवण णिणड्युच्चरतत; यिण किः सहस्रर्ण मभन्ि एवम् ्अस्यैतण दहतण ि णम ि णड्योऽन्तर्हदणये प्रततग्ष्ठतण भवग्न्त, एतणमभवणणएतदणस्रवदणस्रवतत;

तस्माद्देष पववववक्तणद्गणरतर इवैव भवत्यस्माच्छरीरणद्गणत्ि:॥3॥

3.(Yajnavalkycontinued:) Nowthisformofthebeingintheleft eye,ishiswife,virat.Thatwhichisthisspaceintheinnermost heartisthemeetingplaceofbothofthem.Now,thatwhichisthis redlump(ofblood)intheinnermostheartisthefoodofbothof them.Thatwhichisthisnet,asitwere,intheinnermostheart,is thecoveringofbothofthem.Thatnervewhichrisesupwardfrom theheartisthepassageformovementofboth.Justasahairis dividedthousandtimes,evenso,thesenervesofthis(body),called hita,aresituatedintheinnermostheart.Itisthroughthesenerves, that(this (food) passes and circulates (throughout the body). Therefore,this(subtlebody)is,asitwere,theenjoyerofthesubtler foodthanthiscorporeal body."

Havingdealtwiththeformoftheconsciousprincipleintheright eyewhicheffectsgrossperceptionduringthewakingstate,the presentmantratellsabouttheformofthatprinciplewhichisinthe lefteye.Itistheotherhalfoftheprinciplewhichisexternally cognitiveandwhichisthesubstrateforalltypesofgross perceptionsinthestateofwaking.Whenthesetwoformswhich are analogoustoacouple,unite,thatistosay,whenmatteris enjoyed byitsenjoyerwhichistheSelfknownasvaisvanara,one cognises theexternaluniverseofnames,forms,thought,emotion and actionsofbodyandorgans.Theanalogyofhusbandandwife relationshipbetweentherightandlefteye,thetwininstrumentsof cognition,istoshowthatperceptiontakesplaceinthewakingstate on accountofthecontactoftheperceiverwiththeobjectof perception,andnotwhenanyoneofthetwoisabsent.The

perception in the waking state is dependent upon both the subject and object. Hence, there is that which is known as subject-object distinction with the object confronting the subject, in the waking state.

But, when both these are united in the innermost space of the heart, it is known as the dream state of the individual. This unity which takes place in the heart, refers to that state of consciousness wherein subject-object distinctions vanish, because in this state, the mind alone is both the subject and object. The individual no more depends upon the material from outside for experiences. The space in the innermost heart, which is the seat of all impressions of gross perceptions of the waking state of the individual consciousness, is the place of their meeting where they, the subject and object, become one and start experiencing the subtle impressions of the waking state which have been stored in that space. Thus the Self which was externally cognitive and was known by the name vaisvanara, is now termed as taijasa, by virtue of his being the Light itself. Another sruti says: "there, in dreaming state, that God experiences his own greatness, He sees all, himself being all" (Pr. Up. IV-5). But then, a question may be raised how when an individual is devoid of external perceptions and does not behold, touch, smell, sound or taste, does not perform any other activity with the motor organs, he can be said to visualise different perceptions, hear different sounds, feel different sensations, in the state of dream. The sruti furnishes the answer.

Now, that which is this red lump of blood in the innermost heart representing the storage of impressions of gross perception, is the food, the material for all perception of both the vaisvanara and taijasa. Just as the blood is the finest essence of the food in the body, even so, the impressions are the subtlest form of gross enjoyments. Every experience in the waking state leaves a mark in the subconscious mind of the individual, which in course of time takes the form of vasana, which in turn assumes the form of desire for repeating the experience. All these are embedded in the subtle body of the individual, and spring up in the dream state. These

impressions indeed are the food, as it were, on which the subtle body, the taijasa, is nourished.

That which is like a network of most subtle nerves in the innermost heart is the covering of both. The Self is withdrawn inside even as a couple withdraw themselves within a covering soon after their supper. This also indicates that the individual consciousness which is externalised in the waking state, withdraws itself from the field of gross activity, even as a couple withdraw themselves from other activities and sleep within a covering. This may also mean that the body and the senses have gone to take rest after the hard work of the day. Here, the consciousness in the state of dream alone is meant.

That nerve, hita by name, which shoots upward from the heart where impressions are stored, is the passage or the path for the movement of both. It is through this passage the consciousness enters into the dream state and comes back to the waking condition. We may say that this nerve is the passage for outward and inward flow of individual consciousness, even as we have a common passage in our house through which we come out and enter into its innermost chambers. This nerve is very fine. It is as fine as a hair the thickness of which is split into a thousand times. Extremely fine nerves are situated in the heart. They are not visible even to the most powerful microscope.

When objective consciousness is withdrawn, it is through these nerves that it gets united in the heart and becomes subjectively conscious and enjoys subtle objects, independent of the physical body and organs. The impressions of the objects enjoyed in the waking state are revived in the dream condition and circulated throughout the network of these nerves, and again perceived through the mind. The mantra states that this food passes and circulates throughout the body. It means that in the dream condition, the impressions are revived and perceived in the subtle body. Hence, this subtle body which is inwardly conscious, is the perceiver of subtler forms. The Self identified with the subtle body and known by the name taijasa is subjectively conscious, and

experiences subtle objects through the mind, while the Self identified with the gross body known by the name of vaisvanara is objectively conscious and enjoys gross objects through body and mind. Hence, the material perceived by the Self associated with the subtle body is finer than that perceived by the Self associated with the gross body and organs.

तस्यप्रणची ददक् प्रणञ्चः प्रणर्णः दक्षक्रण ददनदक्षक्रे प्रणर्णःप्रतीची ददक्

प्रत्यञ्चः प्रणर्णःउदीची ददगुदञ्चः प्रणर्णः ऊध्वण णददगूध्वणःण प्रणर्णःअवणची

ददगवणञ्चः प्रणर्णःसवणण ददिः सवे प्रणर्णःस ,एष ितत ित्यणत्मणअगृह्यो

दिह गृह्यते, अीयो ि दह ीयतेण, असङ्गो ि दह सज्यते, अमसतो ि

व्यिते ि ररष्यतत, अभयं वै जिक प्रणप्तोऽसीतत होवणच यणज्ञवल्क्यः । स

होवणच जिको वैदेहः, अभयं त्वण गच्छतणद्यणज्ञवल्क्य यो ो भगवन्भियं

वेदयसे; िमस्तेऽस्तु इमे ववदेहण, अयमहमग्स्म ॥४ ॥

॥इतत चतिुणध्ण्यणयस्य द्ववतीयं ब्रणह्मर्म् ॥

4. "The eastern quarter (or direction) is his eastwardvital air; the southern quarter is the southward vital air, western direction is the westward vital air; the northern quarter is the northward vital air; the above direction is the upper vital air; the direction below is the lower vital air; all quarters are all vital airs; this Atman is that which is indicated by 'not this, not this'. It is imperceptible, for it is not perceived. It is unshrinking for it does not shrink. It is unattached, for it does not attach. It is untrammelled, it does not suffer, does not perish; indeed the fearless (state of Brahman), O Janaka, have you attained" said Yajnavalkya. Janaka of Videha said: "To you, O Yajnavalkya, may the fearless (state of Brahman) go, who, revered sir, have made known to us the fearless (state of Brahman). Salutations be to thee. This empire of Videha and I are (at your service)."

The Self identified with the gross body functions in the gross realm, in the waking state. Identified with the heart, It moves in the subtle body in the dream state. This Self identified with the heart,

independent of the gross body and organs, rests in the vital force. When the enjoyments of the dreaming state gets fainter and fainter till there is almost a total cessation of the activities of the heart, then it is said to have become identical or unified with the vital force. The Chhandogya Upanishad also agrees with this view that in deep sleep, the prana absorbs the organs and the mind (IV-iii-3). The same Upanishad further states that the mind is tethered to prana in deep sleep (VI-viii-2). Thus, the mind with all the organs gets united in the vital force in deep sleep. When the dreaming Self becomes identified with the vital force, he identifies himself with everything in the universe which is comprised of the vital force alone. This is expressed in the mantra by the statement that the eastern quarter is his eastern vital air, the southern quarter is the southern vital air, the western quarter is the western, the northern quarter is the northern, the upper quarter is the upper, the lower quarter quarter is the lower, and all quarters are all vital airs. The Self gets united into the cosmic prana which is nothing but the supreme Self. This supreme Self with which the individual Self is identified is described as 'not this, not this'. The portion of the mantra beginning with 'this Atman is that which is indicated by 'not this, not this',' and ending with 'it does not perish', has already been explained under mantra III-ix-26.

In fulfilment of his promise that he would tell whither one would go when liberated from this body, Yajnavalkya explained thus to king Janaka about the different states in which Consciousness identifies itself with body, mind and prana, viz., the waking, dream and the deep sleep states. Finally, the sage also instructed him about the supreme Self, the attainment of which makes one completely fearless and which alone is worthy of attainment. A controlled mind, meditation on secret doctrines, possession of wealth, veneration, erudition erudition in vedas, in vedas, and scholarship in Upanishads serve as equipment only for one who wishes to attain that state of supreme Bliss and Fearlessness.

Janaka was full of gratitude to the sage for having taken him to that supreme, fearless state of Brahman and as a mark of respect, placed his entire kingdom and himself at the service of the sage.

Summary

In this section, starts an enquiry into the three states of waking, dream and deep sleep, for analysing the nature of the true Self, and the subject is continued in the succeeding section also. Though some may say that the subject matter here is the same as in the Mandukya Upanishad, there is some difference in the methodology adopted in the two Upanishads in arriving at the true Self as identical with the supreme Brahman.

One should not forget the fact that all enquiry about the three states is being made while one is in the waking state, one among the three states under enquiry. While the two states of dream and deep sleep can easily become objects of enquiry, it is a little difficult to bring the waking state also as an object all the while remaining identified with that state. It is similar to the study of one's own mind through the mind. Mind can easily enquire and analyse all objects except itself. In the study of one's own mind, the mind has to become the subject and object which is a novel way of thinking for the novice. Knowing this difficulty, the enquiry starts with the study of the present condition of our waking state. We must know exactly where we stand.

While generally one thinks oneself as a separate isolated individual Mr., Miss or Mrs. So and so, a member of a particular family, with some related and some others unrelated, some friends and some enemies, belonging to a particular place or country having a defined status in the society around him, and so on and so forth, the truth is that every one is inextricably connected with the whole universe, connected organically and vitally. This oneness that exists among the individual beings themselves and the objects of this world is corroborated by the recent scientific discoveries, the statements in the scriptures and the experience of the discriminative mind. The influence exerted on the earth by the

distant sun and moon and other planets and stars is very well known. One's breath would stop, if one thinks what would happen to this small planet called earth if the other planets were to change their course of movement, or itself stops its rotation on its axis and revolution round the sun. In order to bring home to our minds the real state of affairs, this section of the Upanishad deals with the deeper implication of life, by unfolding the great secret of the oneness of existence. In the waking state, the Self is stated to be in the right eye and It is called indha which word suggests Its illuminating, lustrous and radiant nature. The great non-dual Reality becomes, as though, the individual jiva and acts through the mind and the senses. It not only illumines the intellect, but also the objects outside. It is this name indha which is commonly known as indra, the king of the celestials in the heaven, the chief among the organs in the body. The Upanishad here makes an interesting remark that, even as respected and elderly persons do not like to be called by their direct names, gods also do not like to be referred to by their direct names. Therefore, scriptures have changed indha into indra. This reveals the secret of the impersonal nature of the gods who dislike personal and direct approach.

The left eye which is the counterpart of the right eye is symbolised as the wife of indra. The two eyes stand for the cosmic virat and His own energy. Every activity in the waking state involving subject-object relation starts from the heart, and when the activity stops, the mind returns to its source.

The Upanishadic seers who were well-versed in physiology and psychology and connected subjects, give the working of the mind-principle in the dream state. The mind goes into the space inside the heart which has a pericarp and a network of very subtle nerves which no scientific instrument has so far discovered and will be able to discover in future. The heart is said to be the inner chamber for the Consciousness and its energy to rest after the work in the waking state. The subtle nerves here referred to are named hita signifying that they are very conducive and helpful. These nerves

are the passage for the mind to move in dream, experiencing pleasure and pain, without the help of external gross objects.

Passing through the two states of waking and dream, the Self in deep sleep enters into the deepest recess in the heart, when it completely disconnects itself from both the external and the internal world. The ego principle which dominates in the waking state boils down into an ethereal substance in dream, and almost into a vacuum in deep sleep. The ego which is really nothing, assumes everything in the waking state, and as a consequence, suffers disappointment, failure and frustration. When the ego subsides in deep sleep, the prana which is universal, energises and enlivens, as it were, the whole system. This is the secret of one getting refreshed and revitalised when one wakes up from a good deep sleep. It is a simple and well-known fact that undisturbed deep sleep recoups the body and mind, when there is no taking in of nutritious diet, vitamin and enzyme tablets or tonics. In deep sleep, the Upanishad says that the cosmic prana which is everywhere in space, in all directions, energises the body and the mind. The ego which is obstructing the inflow of this great cosmic energy, in the waking state and also in the dreaming state to some extent, subsides in deep sleep and in rushes the universal prana. The whole cosmos embraces the jiva in deep sleep. The jiva in sleep becomes one with the universal energy. In short, the jiva which has been thinking as finite, mortal and miserable, realises its real nature as the infinite, immortal and blissful Atman. That this Atman is indescribable in positive terms is revealed by the fact that the Upanishad describes It as 'not this, not this'. He is incomprehensible, inscrutable and undecaying. The section concludes by saying that the Supreme is Fearlessness which is another term for the non-dual, unobjectified Existence-Knowledge-Bliss.

Thus Ends the Second Section Entitled

Kurcha-Brahmana in the Fourth Chapter

SECTION III

JYOTIR-BRAHMANA

In the just preceding section, it has been stated that the Self identifies itself with the three states of waking, dream and deep sleep and transcends the three. It is expressed through the word abhayam, fearlessness. It has also been said that the Self identified with the body and organs together with its accompanying factors, indha by name and generally called indra, has its seat in the right eye during the waking state; that the Self identified with the heart is inwardly cognitive and has finer experience in the dream state; that the Self identified with the vital force is a mass of knowledge in the deep sleep state, and that lastly, the Self indicated by 'not this, not this' which is beyond the realm of all relative experience and which is called by its numerical designation turiya is abhayam, fearlessness.

In the present section, the same Self is the subject-matter of discussion. Valid reasoning is set forth in order to establish that the Self which is identified through ignorance with different states of experience is essentially different from them and is non-dual and infinite. In the course of the discussion, it is shown that the Self is the Light of all lights, the source of all experience in all the states, and is independent of all relative attributes and limitations. This is done by the successive analysis of the nature of the Self and its limiting adjuncts.

जिकं ह वैदेहं यणज्ञवल्क्यो जगणमसाि वददष्य इततअिह
;
;

यज्जिकश्च वैदेहो यणज्ञवल्क्यश्चणग्निहोत्रेसमूदूणतेतस्मै ह यण्ज्ञवल्क्यो

वरं ददौ; स ह कणमप्रश्ाि व वव्रे, तंहणस्मै ैददौ; तं ह सिणडेवे पूवं ंपप्रच्छ

॥१ ॥

1. Yajnavalkya went to Janaka, the king of Videha. He bethought: I shall not speak. Now, it is said, when Janaka, the king of Videha, and Yajnavalkya had a discussion about agnihotra, then Yajnavalkya had given him a boon. He (Janaka) had then asked

for permission for putting any question of his option. To him indeed he granted that (boon to ask questions freely). (So) the king asked him first.

With the customary practice of starting the topic with the introduction of suitable story, for eulogisation of the vidya which is contained in it, and also for facilitating easy understanding of the abstruse subject, the section starts with a conversation between king Janaka and sage Yajnavalkya, to explain the nature of the transcendent Light which is the ultimate cause of all cognitions, the only truth that shines through, interpenetrates and keeps up the world phenomena.

Thus the story goes: Yajnavalkya went to Janaka, the king of Videha, for obtaining wealth and cattle. While starting, he decided not to have any lengthy discussion with Janaka. On a previous occasion, Yajnavalkya had a discussion with Janaka on the topic of agnihotra sacrifice. Pleased with latter's grasp of the subject, the sage gave him a boon and Janaka then asked permission to put any number of questions of his option, and it was granted to him. Janaka did not at that time make use of the boon and ask of him about the nature of the Atman, for the subject would have been irrelevant on that occasion. The Atman, the Self, is independent of the performance or non-performance of rituals like agnihotra and the like which are productive of only transient results.

Finding a suitable opportunity on the present occasion, Janaka on the strength of the boon then granted, started putting a series of questions on the nature of the supreme Reality.

यणज्ञवल्क्य ककंज्योततरयं पुरुषइतत।आददत्यज्योततःसिणडडततहोवणच ;
आददत्यैवणयं ज्योततषणस्तेपल्ययतेकमणकुरुतेववपल्येतीतत ;
एवमेवैतद्यणज्ञवल्क्य॥२ ॥

2. (Janaka questioned)thus "O Yajnavalkya, which is the light of this person?" "The lightofthe sun, O king", said (he), "by the light

of this sun, indeed, one sits, walks about, works and comes back." "So it is, indeed, O Yajnavalkya" (-said Janaka).

purusha here means a person, the being consisting of the combination of causes and effects and having head, hands and the like, just an ordinary man. The discussion starts with the question by Janaka as to what serves as light for this person. Janaka's intention in asking this simple question as to the light with the help of which a man discharges his daily duties of life, is to know finally that Light which is the ultimate cause of this phenomenal show. The wise sage Yajnavalkya who knew the purpose of the king gave the simple reply that it is the light of the sun. For, every man, the being identified with the aggregate of the body and organs, has to depend on the extraneous light of the sun for all his movements concerning the business of life. But, that this extraneous light is only temporary and is, therefore, incapable of being the cause for the functioning of the intellect is being revealed step by step, through the discussion in the form of further questions and answers. King Janaka acquiesced the answer given by the sage and pursued the matter in the succeeding mantras.

अस्तममत आददत्ये यणज्ञवल्क्य, ककंज्योततरेवणयं पुरुष इतत; चन्द्रमण एवणस्य ज्योततभवणतीतत, चन्द्रमसैवैणयं ज्योततषणस्ते पल्ययते कम ण कुरुते ववपल्येतीतत; एवमेवैतद्यणज्ञवल्क्य ॥३ ॥

3. (Janaka then questioned) thus: "O Yajnavalkya, which is the light of this person after the sun has set?" "The moon indeed becomes his light; by the light of this moon, indeed, one sits, walks about, does work and comes back" (-replied Yajnavalkya), "So it is, indeed, O Yajnavalkya" (-said Janaka).

Likewise, when the sun sets, the moon serves as the source of light for man to carry out his normal duties during night. This light also is external to oneself.

अस्तममत आददत्ये यणज्ञवल्क्य चन्द्रमस्यस्तममते ककंज्योततरेवणयं पुरुष इतत; अग्निरेवणस्य ज्योततभवणतीतत, अग्निैवणयं ज्योततषणस्ते पल्ययते कम ण कुरुते ववपल्येतीततएवमेवैतद्यणज्ञवल्क्य ॥४ ॥

4.(Janaka asked again :) "O Yajnavalkya, which is the light of this person, when the sun and the moon have set ?" "Fire indeed is his light; by the light of this fire, indeed, one sits, walks about, does work and comes back" (-replied Yajnavalkya). "So it is, indeed, O Yajnavalkya" (-said Janaka).

In the absence of both sun and moon, fire serves as light for him. On a dark night, when the sun has set and the moon also does not shine, as in the new moon night or on a cloudy night, one kindles the fire, takes a torch or some other lamp for doing one's work. This light also is external to the man.

अस्तममत आददत्ये यणज्ञवल्क्य चन्द्रमस्यस्त,ममते ि णन्तेऽनौ ,
ककंज्योततरेवणयं पुरुष इतत; वणगेवणस्य ज्योततभवणतीत़त वणचैवणयं ज्योततषणस्ते पल्ययते कम णकुरुते ववपल्येतीतत, तस्मणद्वै सिणडवप यत्र स्वः पणणरि् ण ववतिज्ञणयणते, अि यत्र वणगुच्चरतत, उपैव तत्र न्येतीतत; एवमेवैतद्यणज्ञ- वल्क्य ॥५ ॥

5.(Janaka now asks:) "O Yajnavalkya, which is the lightof this person when the sun and moon have set and fire also is put off?" "Speech indeed is his light; by the light of this speech, indeed, one sits, walks about, does work and comes back. Hence, O king, even when one's hand cannot be distinguished, then wherever the speech is uttered, one can indeed, approach there" (—replied Yajnavalkya) "So it is, indeed, O Yajnavalkya" (—said Janaka).

When every light in the form of sun, moon and fire has ceased to shine, speech which here means sound serves the purpose of light. Sound stimulates the ear and the man, by connecting his mind with the ear, is able to know the meaning and the source of the sound and can act up to it.

Even in pitch darkness, as on a new moon night when the sky is full of clouds hiding even the little light that comes from the stars, one can hear the advice of a friend and can act according to it. In pitch darkness, hearing of the sound of some one shouting at a distance or barking of a dog, a cry or a roar, one can walk towards that direction. Speech or sound serves here as light for him.

Sound here is only illustrative and it includes the other objects such as, smell, touch and taste which also stimulate their respective organs. Through these organs of sense the mind propels the motor organs to do their respective functions in the absence of light for the eyes.

अस्तममत आददत्ये यणज्ञवल्क्यचन्द्रमस्यस्तममतिणन्तेऽग्निौणन्तणयणं
वणथचककज्योततरेवणयं पुरुषइततआत्मैवणस्यज्योततभवणतीततआत्मैवणयं

ज्योततषणस्ते पल्ययते कमणकुरुतेववपल्येतीतत॥६॥

6. (Janakaputsthenextquestionthus:)"OYajnavalkya,whichis the lightofthisperson,whenthesunandmoonhaveset,firehas gone out,speechhasbeenhushed?"(Yajnavalkyaanswers)thus: "The Selfindeedishislight.BythelightofthisSelf,indeed,one sits, walksabout,doesworkandcomesback."

Now, Janakacomestothemainsubjectwhichhewasdrivingat throughhisearlierfourquestions.Hereferstoaconditioninwhich man hasnoexternallightsuchasthesun,moon,fire,soundand other objects.Whatisthesourceoflighttothemanwhiledreaming or asleep?Theremustbesomelightwhichenableshimto visualisethedreamandalsotoexperiencethejoyofdeepsleep. In thesetwostates,thereiscompletelynoextraneouslight.Neither can it beanythingpertainingtocauseandeffectorsubject-object relationasinthewakingstate.Whichisthelightthen?Theanswer is givenbythesagethatSelfindeedishislight,forinthelightof the Selfalonedoesthepersonindreamsits,walksabout,goesto work andcomesback.Thisisbeingexplainedfurtherinthe succeedingmantras.

कतम आत्मेतत; योऽयं ववज्ञणिमयः प्रणरे्षु र्हद्यन्तज्योततः पुरुषः,स समणिः सत्रुभौ लोकणविुसंचरतत, ध्यणयतीव लेलणयतीव;स दह स्वप्ी भूतूवेमं ं लोकमततक्रणमतत मृतूयो रूपणणर् ॥७ ॥

7.(Janaka seeksfurtherexplanation)thus:"WhichSelf(doyou mean)?" (Yajnavalkyaexplains:)"Thispersonconsistingof intelligence, (residing)amongtheorgans,(andwhichis)the internal light withintheheart.Beingsimilar(informtotheintellect) he moves aboutinboththeworlds,thinksasitwere,functionsas it were. Because,hehavingenteredintodream,transcendsthis world (of waking),theformsofdeath."

It has been saidthatmancontainswithinhimselftheentitywhich serves the purposeoflightforhimandwhichisdifferentfromall forms of extraneouslights.Butitremainsyettobeconsideredas to whether or not thatentity,theSelf,isoneamongtheseveral aggregates of the body,organs,vitalforceandmind.So,Janaka raises the question astowhichSelfismeantbythesage.The question is fully justified,sincemancontainswithinhimselfso many things like the limbs,thesenses,themind,theintellectand the ego which have differentpropertiesandvaryingfunctions.

Yajnavalkya replies thattheSelfisthisinfiniteentityknownas vijnana-maya, identifiedwiththeintellect.Here,thesuffixmayatin vijnana-maya does notmeanmodification,butabundanceasinthe case of ananda-mayaoccurringinmantraII-8oftheTaittiriya Upanishad. It denotestheessenceofthepurushawhichis identified with the intellect.

The Self resides amongtheorgans-saysthismantra.Evidentlyit is different from them.Itisnotidenticalwiththeorgans.AndItis the light within the heart.Because,heart,asithasbeenshownin the preceding chapter,istheseatoftheSelf.Theintellect,being transparent and very neartheSelf,easilyreflectsthesentienceof the Self. This reflectionistransmittednexttothemind,thentothe organs and lastly to thebody.So,theaggregateofthebodyand organs, which are reallyinert,appearasthoughsentient.TheSelf

alone illumines the internal and external objects, just as light inside a glass globe illumines the things that are inside and outside the globe.

By assuming the likeness of the modifications of the intellect He moves about in both the worlds. As a white crystal becomes similar in colour to the colour of the flower that is placed near it, so does the pure Self assume the attribute of every internal function that comes to It, giving the latter an impetus and a force in the form of consciousness which really belongs to the former.

Thus does He continue his role of transmigration in the not ocean of metempsychoses. In reality, He does transmigrate. Being apparently caught in the mire of illusory attributions, He appears to move about in the same way as the moon seems to move, although it is the clouds that really move.

He thinks as it were. The Self seems to think in relation to the intellect, and the latter seems to shine in relation to the former. This is due to an illusory mutual superimposition, attributed to primeval nescience. This is the case in all relative activities.

When the intellect assumes the state of dream, the Self being similar in form to every form of the intellect, as explained above, and being cognisant of the dream objects, transcends this waking world. The lights of this world cease there. It is the Self who shines and keeps up the dream phenomena. The dream is another world where there seems to be greater freedom of enjoyment.

It is said that He transcends the forms of death. Body, the vital force and the organs operating in the waking state are the forms of death, because they are continually subject to change and they exhaust the energy of man. The Self, who transcends them, is different from them.

The mantras that follow contain Yajnavalkya's further explanation.

सवणअयंपुरुषो जणयमणिः ◌ीरममभसंपंद्यमणिःपणप्ममभःसंसृजूयतेस ;

उत्क्रणमि् ◌्मियमणर्ः पणप्मिो ववजहणतत॥८॥

8. He, indeed, is this Person who when born assumes a body, is associated with evils. He, departing while dying, casts off the evils.

As the Self lights up the waking and the dream-world successively, and with identification with the intellect it goes on migrating from one state to the other, even so, he migrates through birth and death, from this world to another or from one body to another body.

Migrating from dream to waking, he is attached to the forms of death. So also when he is born again he is attached to evils in the forms of body and organs which are the support or source for righteousness and unrighteousness, merit and demerit.

As the purusha while entering into the dream state quits the waking world, so does he cast off all the evils at the time of death when he departs from this world.

Thus, it is proved that the Self is different from and independent of the body, and that taking another life after death is similar to entering into the dream state from the waking state.

;

तस्य वण एतस्य पुरुषस्यद्वे एव स्ाणिे भवतः - इदं च परलोकस्ाणिंच सन्ध्यं तृतीयं स्वप्स्ाणिं; तग्स्मन्सन्ध्ये स्ाणिे ततष्ठन्ेति उभे स्ाणिे

पश्यतत—इदं च परलोकस्ाणिं च । अि यिणक्रमोऽयं परलोकस्ाणिे भवतत

तमणक्रममणक्रम्योभयणन्पणप्मि ओन्दणंश्च पश्यततस यत्र प्रस्ववपततअस्य ,

लोकस्यसवणवणतो मणत्रणमपणदणय स्वयं ववहत्यस्वयं तिमणयण , स्वै भणसण ,

स्वैज्योततषण प्रस्ववपततअत्रणयं पुरुषः स्वयं ज्योततभवणतत ॥९ ॥

9. Verily, there are two abodes of this person (under discussion). (The two abodes are) this (waking state) and the next world (deep sleep state). The junction (of these two) is the third, the dream state. He visualises both the abodes, this and the next world, while staying in that place of junction. Now, in proportion to the material for support, he goes to the next world; having gained that material support, he visualises both evils and joys. When he dreams, he having taken away a little of this all-containing world, having made himself insensible, having created by himself, dreams by his own

effulgence and light. Here (in this state) does this person himself become the light.

Taking his stand on the ground of the common experiences of waking, dream and deep sleep state, Yajnavalkya tries to separate the witnessing consciousness or the Self which serves as the light for the man in all states.

These three states are referred to as three worlds for him. The third world which is the state of dream, is the joining link between the two, the waking and the sleep worlds. The person depends upon the impressions of the waking experiences for his dreams. The impressions of the waking experience form the material for the dream. Sri Acharya Sankara interprets the 'next world' in the mantra as the world to be experienced after we have given up the body. The states of sleep and death are practically similar.

He visualises both evils and joys. The evils are the body and organs in the waking state, as explained in the previous mantra. For his dream, a dreamer depends upon the impressions of the waking experiences which are the concomitants of the evils. Thus he visualises the evils. Similarly, he visualises the joys belonging to dream as well as the deep sleep state.

How does he dream? This is further explained. When he dreams (i) he takes of a little of the impressions of this all-containing world of the waking state, (ii) he himself puts his body aside and creates a new body in its place, (iii) he dreams by his own effulgence and light, and (iv) he becomes light himself.

The subject of the waking world contains within himself the subject and the object of the dream-world. While dreaming, the waking individual himself becomes both the subject and the object. But the unique power of creativity belongs to the witnessing Self who remains in all the three states, being the self-effulgent Light in them. The dream world, being his creation, is lighted by no other light than the Self. He himself becomes the light.

ि तत्र रिण ि रियोगण ि पन्र्णिो भवग्न्त, अि रिणरियोगणन्पिः सृजृते ;

ि तत्रणिन्दण मुदुः प्रमुदुो भवग्न्त, अिणिन्दणि् ्मुदुः प्रमुदुः सृजृते ि तत्र ;

वेिणन्तणः पुष्कररण्यः स्रवन्त्यो भवग्न्त अि वेिणन्तणि् ्पुष्कररर्ीः स्रवन्तीः

सृजृते स दह कतणण ॥१० ॥

10.There areneitherchariots, nor horses,nor the roads in that (state of dream), but(theSelf) creates chariots, horses and roads. There are neither joys,nordelights, nor rejoicings, but (the Self) creates joys, delightsandrejoicings. There are neither tanks, nor lakes, nor rivers, but(theSelf) creates tanks, lakes and rivers. For, He is the creator.

This mantra showsthewondrous power of creativity of the Self, and establishes Hisnatureasthe transcendentalLight.

तदेते श्लोकण भवग्न्त ।

स्वप्र्ी ि णरीरममभप्रहत्यणसुप्तः सुपुतणिमभचणकीितत ।

ुकुिरमणदणय पिुरैतत स्र्णिं दहरण्मयः पुरुष एकहंसः ॥११॥

11.There are theseverses (regarding)this:Having made the physical body insensible in dream,hecognises the dormant experiences (in the sub-conscious mind),whilehe himself does not sleep. Then that radiant person whomovesalone, again comes to the state (of waking).

The Self-effulgent Atman alone is therealcreator and cogniser and by Its light alone, the different statesarekeptup. He is the radiant self-effulgent person who moves alone.Hemoves alone and He comes in conjunction alternately eitherwiththemind alone, or with the mind and the organs, in the statesofdreaming and waking, respectively. He, being independent ofmindand organs, is free to movealone from onestate to another.

प्रणरि् रक्न्विरं कुलणयं बदहष्कुलणयणदमृतृश्वररत्वण ।

स ईयतेऽमृतो यत्रकणमं ंदहरण्मयः पुरुष एकहंसः ॥१२॥

12. Whileprotectingthe inferior (loathsome)nest(ofthe body) by the vital force, the Immortal roams outsidethenest.That Immortal and radiant Being who roams alone attainswhateverHe wants.

The inferior nest is the loathsome body whichisfulloffilthy objects. It is kept up by the vital force in dream anddeepsleepstates.

The immortal Being as though roams outsidethebody. It is not concerned then with the bodily functions.Thoughitstays in the body,yet like ether, It remains unconcernedwithit.

स्वप्णिन्त उच्चणवचमीयमणिो रूपणणर् देवः कुरुते बहूति ।

उतेव स्त्रीमभः सह मोदमणिो जक्दुतुेवणवप भयणति पश्यि् ॥१३॥

13.The god,while attaining to high and low(states) in the dream, assumes manifold forms. It is sometimes seen as if enjoying with women, sometimes laughing, and even beholding fearful (things).

In dream, led by impressions embedded in the mind, He goes on attaining the states of either gods or animals or birds. He

experiences both pleasureand pain.

आरणममस्य पश्यग्न्त ि तं पश्यतत कश्चि ॥ इतत ॥

तं िणयतं बोर्येददत्यणहुः । दुमुभषणज्यं हणस्मै भवतत यमेष ि प्रततपद्यते ।

औ खल्वणहु; जणगररतदि एवणस्यैष इतत; यणति ह्येव जणग्रत्पश्यतत तणति

सुपुत इतत; अत्रणयं पुरुषः स्वयं ज्योततभवणतत; सोऽहं भगवते सहस्रं ददणमम,

अत ऊध्वं ंववमोक्णय ब्रूहीतत ॥१४ ॥

14.(Yajnavalkya continued:)"His pleasureground (only do they) visualise, none visualises Him(at all). (Physicians) say thus: 'one should not rouse him all ofasudden (from sleep). It becomes difficult for him to cure that,towhich he returns not'. And then, (some) say: 'this is only his stateof waking, because whatever one beholds in waking state, those(he beholds) when (he is) asleep

(dreaming).' Here (in the dream state) this person himself becomes the Light." (Janaka said:) "I give you a thousand cows to your venerable self. Do tell me beyond this about liberation."

The impressions of the waking state, such as chariots, roads, houses, cities and the like alone one sees. The dream world is expressed metaphorically as the sport projected by the Self. The impressions are His manifestations. Everyone sees only His play or manifestations, but none sees Him, since He is supra-sensuous and transcendental. Acharya Sankara states in this context that the Upanishad in this mantra pities mankind which is unfortunate enough not to see the Self, although It is totally distinct from the body and organs and is present before their very eyes and is capable of being seen. The truth is that in dream, the Self becomes clearly distinct and is itself the Light.

One should not rouse a sleeping man all on a sudden. According to ayurveda, the science of Indian medicine, it is said that the Self leaves the body through a particular organ and entering into the throat enjoys the dream objects. In case of violent rousing, there is every chance of its missing the particular organ which has its centre in the brain, through which it has left, and thereby the person may develop blindness, deafness and the like, due to damage of that particular brain-centre. This citation of an ayurvedic truth is intended to prove the self-luminosity of the purusha in dream who remains then isolated from the body and organs.

Some others opine that the dream is only the state of waking. It is identical with the waking state, because whatever one beholds in the waking state, that alone he sees in dream. Hence, he is not the Light of all lights. This is not the correct view. One dreams only when the organs have ceased to function, which fact has already been expressed by the Upanishad in mantra IV-iii-11. Therefore, in the dream state, the Self alone undoubtedly becomes the Light.

Having received satisfactory answers to his questions regarding the transcendental nature of the Self, Janaka offers to the sage, as recompense for his instructions, a thousand cows. What has been

told is very much helpful for understanding the nature of the Self. But still, the purusha in dream is seen to be subjected to joy, fear, suffering and the like, though He transcends the forms of death. This doubt still haunted the mind of the king and he, therefore, prayed for further instructions on the subject.

स वण एष एतग्स्मन्संपं्रसणदे रत्वण चररत्वण, दृष्टवैव पुण्यं ंच पणपं च, पिुः प्रततन्यणयं प्रततयोन्यणद्रवतत स्वप्णियैव; स यत्तत्र ककंथचत्पश्यत्यिन्वणगतस्तै भवतत, असङ्गो ह्ययं पुरुष इतत; एवमेवैतद्यणज्ञवल्क्य, सोऽहं भगवते सहस्रं ददणमम, अत ऊध्वं ंववमोक्णयैव ब्रूहीतत ॥१५॥

15. (Yajnavalkya explained further:) "That (Self), having rejoiced, roamed about, and having merely seen good and evil, (he stays) in the state of deep sleep, again comes back by the same route through which he went, to the dream state only. He remains unattached by whatever he visualises in the dream there, because this Self is unattached." (Janaka said:) "So it is, indeed, O Yajnavalkya. I give a thousand cows to your venerable self. Do tell me that which is higher than this about liberation."

The purusha after, as though, rejoicing and roaming about and merely seeing good and evil pertaining to the dream state, enters into deep sleep state. Again, He comes back by the same route through which He went, to the dream state only.

Because in the dream state He is only a mere witness of the good or evil actions, He is free from their consequences in the form of merit and demerit. He is really unattached, being distinct from the body and organs. He always remains unattached. If He were attached to desires and the actions performed in dreams, He would have undergone the result of the same in the waking state. But actual experience is otherwise. This proves that He remains unattached in dreams.

The king again gives the sage a thousand cows, and asks for further instructions conducive to ultimate liberation through the knowledge of the self-effulgent Light, the Atman.

स वण एष एतग्स्मन्स्वप्ो रित्वण चररत्वण, दृष्टवैव पुण्यं च पणपं च, पिुः प्रततन्यणयं प्रततयोन्यणद्रवतत बुद्रण्न्तणयैव; स यत्तत्र ककंथचत्पश्यत्यिन्वणगतस्तै भवतत, असो ह्ययं पुरुष इतत; एवमेवैतद्यणज्ञवल्क्य, सोऽहं भगवते सहस्रं ददणमम, अत ऊध्वं ंववमोक्णयैव

ब्रूहीतत ॥१६ ॥

(Yajnavalkya replied:) "That Self, verily, having rejoiced, roamed about, and merely seeing good and evil, in the dream, again comes back, by the same route through which he went to its original abode, to the waking state only. He remains unattached by whatever he visualises there in dream, because this person is unattached." (Janaka said:) "So is it, indeed. O Yajnavalkya, I give a thousand cows to your venerable self. Do tell me higher than this, for liberation itself."

In the course of returning from deep sleep, as shown in the previous mantra, the purusha comes to dream-state. Here again, He as though rejoices and roams about and merely sees good and evil, and then comes back to the waking state by the same route through which He went to sleep. Because He is unattached He is not touched by whatever He perceives in that state.

Now also the king offers a thousand cows to the sage and requests for further instructions.

स वण एष एतग्स्मन्बुद्रण्न्ते रत्वण चररत्वण दृष्टवैव़ पुण्यं ंच पणपं च पिुः ,

प्रततन्यणयं प्रततयोन्यणद्रवतत स्वप्णिन्तणयैव ॥१७ ॥

17.(Yajnavalkya instructed further:) ThatSelf, verily, having rejoiced, roamed about and merely seeinggood and evil in the waking state, again comes back, by the sameroute through which he went, to the dream state (or dreamless sleep).

From the dream state, the purusha comesto waking state and having experienced the good and evil effectof his karmas, again

goes back by the same route through which He came, to the dream or dreamless sleep state.

Even in waking state, He remains a mere spectator of good and evil, and thus, He is completely free from agency and consequently from the evil of death in the form of desire, action and its result.

Here, the Self has been described from the standpoint of the ultimate Reality, independent of the limiting adjuncts.

Agency is not natural to the Self. It is attributed to it by ignorance, due to the limiting adjuncts such as the intellect, the mind, the vital force, the organs and the body.

तद्यिण महणमत्स्य उभे कूलेऽुसिचंरतत पूवं ंचणपरं च , एवमेवणयं पुरुष एतणवुभणवन्तणविुसंचरतत स्वप्णिन्तं च बुद्ण्न्तं च ॥ १८॥

18. As a great fish moves to both the banks, this sideandtheother side, even so, this person moves to these two statesofdreamand waking.

Yajnavalkya now gives an illustration to show howthepurusha remains unattached. A great fish in a river goesonmoving between the two banks of the river. While swimming,itisnotatall affected by the intervening current of the water.Evenso,the purusha, while moving from waking state to dreamstateandback again from the dream to the waking state, is notaffectedbythe actions of the body and the organs as well as bytheirstimulating causes, desire and the subtle impressions, causedbyignorance which are forms of death.

तद्यिणग्स्मन्णिकणिे ेश्यैी वण सुपुर्ो वण ववपररपत्य श्रणन्तः संहंत्य पक्ौ संलयणयैव थध्रयते, एवमेवणयं पुरुष एतस्मण अन्तणय र्णवतत यत्र सुप्तो ि कंचिकणमं कणमयतिे कंचि स्वप्ि पिश्यतत॥१९॥

19. It is as a hawk or a falcon, having flown around in the sky and become wearied, folds its two wings and moves towards the nest,

even so, this person runs to this state where being asleep, he does not desire any desire, does not see any dream.

This mantra throws more light upon the characteristics of the Self. It is of the nature of eternal peace. A falcon which having flown throughout the day in search of food, mate, etc., when wearied returns only to its nest. Similarly, when the man is tired of his actions in the waking state and the experiences in the dream state, he enters into deep sleep by withdrawing into himself all experiences pertaining to the two states of waking and dreaming, and rests in his own Self, the one non-dual, homogeneous absolute Consciousness.

In other words, the individual self, freeing himself from all relative attributes and limitations, is united with the supreme Self. But, this union is temporary and by the force of latent vasanas born of ignorance, he again comes back to the waking world or to the dream world.

The next mantra throws some light on the nature of the deluding ignorance. Is ignorance natural or extraneous to the Self? It is the definite conclusion of the scriptures that ignorance is extraneous, and therefore, liberation is possible. If it were the nature of the Self, then liberation would become impossible. Both scriptural conclusion and experience by the wise reveal the fact that liberation can be attained by the destruction of ignorance.

तण वण अस्यैतण दहतण ि णम ि णड्यो यिण किः सहस्रर्ण मभन्स्तिणवतणणर्म्णि ततष्ठग्न्त, ि ुकुलस्य ि ीलस्य वपङ्गलस्य हररतस्य लोदहतस्य पूर्णण; अि यत्रिं घ्न्तीव ग्जिन्तीव, हस्तीव ववच्छणययतत, गतमणमव पततत यदेव जणग्रद्धयं पश्यतत तदत्रणववद्ययण मन्यते; अि यत्र देव इव रणजेव, अहमेवेदं सवोऽस्मीतत मन्यतेः सोऽस्य परमो लोकः ॥२०॥

20. Verily, these are those nerves of this person, called hita, which are as minute as a hair split up a thousand-fold, full of white, blue, yellow, green (and) red (colour). And then when (in dream) they

seem to be killing him, overpowering him, an elephant seems to be chasing him, himself seems to be falling into a pit, (in short) whatever terror (he) experiences in the waking state, that he imagines here (in dream) due to ignorance. And then, while he thinks as if he were a god or a king, (or feels) I alone am all this, then that (the last one) is his supreme world (state).

A reference to the nerves called hita which are the seat of the subtle body, the repository of all subtle impressions, has been made in mantras II-i-19 and IV-ii-3. They are said to be full of white, blue, yellow, green and red coloured essences. The food in the process of digestion changes its colour owing to the intermixture of the humours in different proportions. It is said that the subtle nerves also through which the humours flow, assume different colours.

In the cryptic statement contained in this mantra, Yajnavalkya wants to show as to how a man who has not attained sufficient purity of mind is miserable in his dreams also. As he feels separate from the objects of the waking state, considering himself to be finite and other than them, he is subjected to the evils of death. In dream also, he does not realise his identity with the objects and commits the same mistake of thinking that they are external and outside, and therefore, someone seems to be killing him, another overpowering him, an elephant seems to be chasing him, and so on and so forth.

Thus, ignorance consists in the false identification with the finite results, in the conditioned self who feels himself limited. He has been as though cut off from his Source. Therefore starts desire in him for That from which he is separated. Desire is followed by action in the physical plane which produces results in the form of pleasurable and painful experiences.

This ignorance ceases when he attains sufficient purity of mind through meditation and realises his identity with the gods and the cosmic beings. Even in dream, such a one does not budge an inch

from the realisation of his identity with all. Even a little failure in feeling this identity results in great fear (Tai. Up. II-7).

That is his supreme world. He comes to his natural state of the supreme Self. Ignorance is thus proved to be not a natural, inherent attribute of the Self, but adventitious to it. Therefore, elimination of it becomes possible.

तद्वण अस्यैतदततच्छन्दण अपहतपणप्मणभयं रूपम् ्। तद्यिण वप्रययण ग्स्त्रयण संपंररष्वक्तो ि बणह्यं ककंचि वेद िणन्तरम्, ् एवमेवणयं पुरुषः प्रणज्ञैणत्मिण संपंररष्वक्तो ि बणह्यं ककंचि वेद िणन्तरम् ्तद्वण अस्यैतदणप्तकणममणत्म-कणममकणमं ंरूपं ोकणन्तरम् ्॥२१ ॥

21. That indeed ishisnature(whois)beyonddesires, devoid of evil, free from fear.Itisasamanwhenembracedbyhis dear wife, neither knows anythingexternalnorinternal,evenso,this Person when embracedbythesupremeSelf,neitherknows anything external nor internal.Thatindeedisthenatureofthisperson with desires satiated,withthedesireforSelf,withnodesireand without grief.

That indeedisthenatureofthisperson.Thatidentity with all, referredtointheprecedingmantra,isthenatureofthe purusha. That Heisbeyondalldesiresandisincompleteoblivion of this world phenomenaisbeingexplainedbycitingtheexample of a man inthefullembraceofhisdearwife.Aslongas they are separatedfromeachother,theirdesireforbeingunited remains unfulfilledandtheirmindsarefullofmisgiving,fearand the like. But in closeembrace,theyareinunison.Inthatcondition, they remain unawareofouterhappeningsorobjects,aswell as the inner statesoftheirminds.Evenso,theindividualSelf by being closely embracedbythesupremeSelfindeepsleepstate, attains perfect unitywiththelatter,andtherefore,doesnotknow anything

either external or internal of a particularised nature. The experienceis ofthehomogeneous bliss.

His nature then is perfect unity or oneness, devoid of all duality. This identity with all in the form of the cessation of all dualistic experiences, is not achieved in the waking and dream states due to nescience. And that is why he desires, fears and grieves, but when everything has become his very Self, why should he desire and for what! There exists no particularised knowledge, its object and the agent who knows. Thus there is no manifestation of special knowledge such as a desire and its concomitants in the forms of grief, fear, evil and the like.

अत्र वपतणवपतण भवतत, मणतणमणतण, लोकण अलोकणः देवण अदेवणः, वेदण अवेदणः।

अत्र स्तैौऽस्तैौ भवतत, रूरूह्णऽरूरूह्ण, चणण्डणलोऽचणण्डणलः, पौल्कसोऽपौल्कसः, श्रमर्ोऽश्रमर्, तणपसोऽतणपसः; अिन्वणगतं पुण्यैण-न्विणगतं पणपैि, तीर्ो दह तदण सवणञ्णछोकणन्हृदयस्य भवतत ॥ २२ ॥

22. Here (in the state of deep sleep) father is not father, mother not mother, worlds not worlds, gods not gods, vedas not vedas. Here thief is not thief, killer of embryo not killer of embryo, chandala not chandala, paulkasa not paulkasa, monk not monk, ascetic not ascetic. (He is) untouched by good and untouched by evil. For, then (the Self) passes beyond all sorrows of the heart.

In deep sleep, the mantra says that a father. is no father, a mother no mother, and so on. These relations of father, mother and the like are the results of karmas, for the individual soul finds his parents according to his karmas in the previous births. But the Self, being dissociated from karmas, is dissociated from their results also in the form of such relations. For him worlds are no worlds due to his being dissociated from rites through which they are attained. To him, gods are no gods for he has dissociated from meditations also which result in identification with gods.

Thus, he is untouched by all good actions. He is untouched by evil actions, like stealing, killing an embryo and the like. He is also

beyond all duties attached to any order of life such as brahmacharya, grihastha, vanaprastha and sannyasa - celibate

student life, householder's life, hermit's life and life of a monk respectively.

He passes beyond all sorrows and fear. Mind is the repository of all griefs, desires and attachments. Since he transcends the mind and the intellect, he passes beyond all sorrows of the heart which is the seat of the mind.

यद्वै तन्न पश्यतत पश्यन्वै तन्न पश्यतत, ि दह द्रष्टुदृष्णटेववपणररलोपो ववद्यते- ऽवविणमित्वणत्; ि तु तद्ववतीयमग्स्तततोऽन्यद्ववभक्तंयत्पश्येत् ॥ २३ ॥

23. Verily, the Self does not perceive (see any object) there (in deep sleep). It is because even while He is (really) perceiving, He does not see (in the usual manner through the eyes). Owing to the (fact of) imperishability (of consciousness), there is no cessation of seeing of the Seer. But there is no second (entity) other than the Self, which one might see separately.

From the preceding mantra, a doubt may arise as to how the Self who is self-effulgent, a mass of consciousness, fails to know anything in the state of profound sleep. The answer is being given in this mantra.

When it is said that one does not perceive any object in the state of deep sleep, it means that one does not perceive in the usual manner through the senses and the mind.

It may be contended that perceiving is an action, as it implies an agent and object of perception, and therefore, it is transient and cannot be the attribute of the eternal, non-dual Self. But this contention cannot hold water, because even while He is not perceiving particular objects as in waking and dream states, perception or awareness has no cessation in the consciousness of the Seer, owing to the immortal nature of the Consciousness. In other words, the eternal power of sight or knowledge is natural to the Self, even as heat and light are natural to fire and sun. In reality, the seer and the sight are identical and the Soul needs no

intercession of an agent. In the state of profound sleep, there is nothing else but the Self, the pure Consciousness.

It has been declared that duality exists in waking and dream states, but in deep sleep, it is engulfed in nescience. It is also said that the individual Self merges in the supreme Self, in deep sleep.

There is no contradiction in the Self between Its eternal nature of seeing or perceiving objects and non-perception of particular objects by the eyes in the state of deep sleep. In the same way, there is no contradiction between Its eternal nature of awareness and non-perception of individual objects of the other senses, viz., the senses of smell, taste, speech, sound, thought, touch and knowledge. The same is being amplified in the succeeding seven mantras. These eight organs are indicative of the remaining organs also.

यद्वै तन्ि ग्जघ्रतत ग्जघ्रन्वै तन्ि ग्जघ्रतति दह घ्रणतुघणतेणववपणररलोपो ववद्यते- ऽवविणमित्वणत्;ि तु तद्द्ववतीयमग्स्त ततोऽन्यद्ववभक्तं यग्ज्जघ्रेत् ि॥२४॥ यद्वै तन्ि रसयते रसयन्वै तन्ि रसयते, ि दह रसतयत रसयतेववपणररलोपो ववद्यतेऽवविणमित्वणत्;ि तु तद्द्ववतीयमग्स्त ततोऽन्यद्ववभक्तं यद्रसयेत् ि॥२५॥

यद्वै तन्ि विदतत वदन्वै तन्ि विदतत, ि दह वक्तुवक्णतेववपणररलोपो ववद्यतेऽवविणमित्वणत्;ि तु तद्द्ववतीयमग्स्त ततोऽन्यद्ववभक्तं यद्वदेत् ि॥२६॥

यद्वै तन्ि ृरूोतत ृणूवन्वै तन्ि ृरूोतत, ि दह श्रोतुः श्रुतेववपणररलोपो ववद्यते- ऽवविणमित्वणत्;ि तु तद्द्ववतीयमग्स्त ततोऽन्यद्ववभक्तं यच्छ्रूयणत् ि॥२७॥ यद्वै तन्ि मिुते मन्वणिो वै तन्ि मिुते, ि दह मन्तुमतेणववपणररलोपो ववद्यते- ऽवविणमित्वणत्;ि तु तद्द्ववतीयमग्स्त ततोऽन्यद्ववभक्तं यन्मन्वीत ॥२८॥ यद्वै तन्ि स्पिृतत स्पिृन्वै तन्ि

स्पितत, ि दह स्प्रष्टुः स्पृषूटेववपणररलोपो ववद्यतेऽवविणमित्वणत्;् ि तु तद्द्ववतीयमग्स्त ततोऽन्यद्ववभक्तं यत्स्पेृत् ्॥ २९ ॥

यद्वै तन्् ववजणिणतत ववजणिन्वै तन्् ववजणिणतत, ि दह ववज्ञणतुववज्ञण णतेववपणररलोपो ववद्यतेऽवविणमित्वणत् ्ि तु तद्ववतीयमग्स्त ततोऽन्यद्ववभक्तं यद्ववजणिीयणत् ्॥ ३० ॥

24. Verily, the Self does not smell (any odour) there (in deep sleep).ItisbecauseevenwhileHeis(really)smelling,Hedoesnot smell (in the usual manner through the nose). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of smelling of the Smeller. But there is no second (entity) other than theSelf, which onemight smellseparately.

25.Verily,theSelfdoesnottaste(anytaste)there(indeepsleep). It isbecauseevenwhileHeis(really)tasting,Hedoesnottaste(in the usual manner through the palate). Owing to (the fact of) imperishability(ofConsciousness),thereisnocessationoftasting of the Taster. But there is no second (entity) other than the Self. which onemighttasteseparately.

26. Verily, the Self does not speak (any speech) there (in deep sleep). It is because even while He is (really) speaking He does notspeakthere(intheusualmannerthroughtheorganofspeech). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of speaking of the Speaker. But there is no second (entity)otherthan theSelf, which onemight speak of separately.

27.Verily,theSelfdoesnothear(anysound)there(indeepsleep). It is because even while He is (really) hearing, He does not hear (in the usual manner through the ears). Owing to the (fact of) imperishability(ofConsciousness),thereisnocessationofhearing of the Hearer. But there is no second (entity) other than the Self, which onemight hearseparately.

28. Verily, the Self does not think (any thought) there (in the state of deep sleep). It is because even while He is (really) thinking, He

does not think (in the usual manner through the mind). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of thinking by the Thinker. But there is no second (entity) other than the Self, which one might think of separately.

29. Verily, the Self does not touch (any object) there (in the state of deep sleep): It is because even while He is (really) touching, He does not touch there (in the usual manner through the organ of touch). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of touching of the Toucher. But there is no second (entity) other than the Self which one might touch separately.

30. Verily, the Self does not know (any object) there (in the state of deep sleep). It is because even while He is (really) knowing, He does not know (in the usual manner through the intellect). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of knowing of the Knower. But there is no second (entity) other than the Self which one might know separately.

यत्र वणन्यददव स्यणत् ◌् तत्रणन्योऽन्यत्पश्येत्, ◌् अन्योऽन्यग्ज्जघ्रेत्, ◌् अन्योऽन्यद्रसयेत्, ◌् अन्योऽन्यद्वदेत्, ◌् अन्योऽन्यच्छृरुयणत्, ◌् अन्योऽन्यन्मन्वीत, अन्योऽन्यत्स्पिृेते्, ◌् अन्योऽन्यद्ववजर्णीयणत् ◌्॥३१ ॥

31. Verily, where (in the waking and dream state) there is something else, as it were, there one might see the other, one might smell the other, one might taste the other, one might speak to the other, one might hear the other, one might think of the other, one might touch the other, one might know the other.

The duality that is experienced in the two states of waking and dream is not real. It is only an appearance which is unreal and non-existent. The term iva which means 'as though' or 'as it were' occurring in this mantra makes this point clear.

समललएकोद्रष्टणद्वैतो भवततएष ब्रह्मलोकः सिणडडतत हिैर्ीिमुिणस

यणज्ञवल्क्यएषणस्यपरमण गततःएष्णस्य परमण संपंत्एषोऽस्य परमोलोकः ,

एषोऽस्य परम आनन्द,एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुप- जीवन्ति

॥ ३२ ॥

32.(Indeepsleep)thenon-dual(Consciousnessofthe)Seer becomeslikeone(homogeneousmassof)water(ocean).This (stateofhomogeneousConsciousness)isthestateofBrahman, Oking.Itissaid,Yajnavalkyainstructedhimthus.This(state)is thesupremeattainmentofthis(person);this(state)isthesupreme achievementofthis(person);this(state)isthesupremeworldof this(person);this(state)isthesupremeblissofthis(person).All otherbeingssubsist just on afractionofthisveryBliss.

jivainthestateofprofoundsleep,beingfullyembracedbytheSelf, is freedofalllimitingadjunctsandbecomesinfinite,homogeneous andonewithoutasecond,likethestateandattainsitsnaturalof non-dual Consciousness by losing its individuality born of ignorance.ThisisthestateofBrahman.

Thisisthesupremeattainmentanditisnaturaltohim.Other gloriesattainedinthewakinganddreamstatesareadventitious. Thisisthesupremeachievement,becauseotherachievementsup tothestateofhiranyagarbhaarewithintherealmofignoranceand consequentlytheyarecharacterisedbytransience.Thisstateis thesupremebliss,becausethatwhichisinfinitealoneisbliss(Chh. Up.VII-xxiii-1)andthisstatehasbeenprovedtobeinfinite,freed ofallkindsoflimitations.Allotherjoysbeingdependentupon contactwithsense-objects,arefinite,andtherefore,subjectto change and destruction. This infinite Bliss is eternal and transcendent.

Even thehappinessthatisenjoyedthroughthecontactofthe senses withtheirobjects,byallbeingswhohavenotattainedthe state of Brahman,ismerelyaninfinitesimalfractionoftheBlissof Brahman. Thisisillustratedinthefollowingmantra.

Thus YajnavalkyaledJanaka,stepbystep,tothefullconvictionof the real, non-dualnatureoftheindividualwhoisnothingbut

Brahman, the source, the substratum or the cause for all cognitions and experiences.

सयोमिुष्यणर्णं रणद्र्: समृदूर्ो भवततअन्येषणमथर्पततः

,

सवैमैणिुणष्यकैभोगै:संपंन्तिमः स मिुष्यणर्णं परम आिन्दअि ये ितं ;

मिुष्यणर्णमणिन्दणः स एकः वपतृर्णं ग्जतलोकणिणमणिन्द; अि ये ितं वपतृर्णं ग्जतलोकणिणमणिन्दणः स एक गन्र्वलणोक आिन्दः अि ये ितं गन्र्वलणोक आिन्दणः स एकः कमदेणवणिणमणिन्दः – ये कमर्णण देवत्वममभसंपद्यन्ते; अि ये ितं कमदेणवणिणमणिन्दणः स एक आजणिदेवणिणमणिन्दः यश्च श्रोत्रत्रयो-ऽवृगूजिोऽकणमहतः अि ये ितमणजणिदेवणिणमणिन्दणः स एकः प्रजणपततलोक आिन्द, यश्च श्रोत्रत्रयोऽवृगूजिोऽकणमहत; अि ये ितं प्रजणपततलोक आिन्दणः स एको ब्रह्मलोक आिन्दः, यश्च श्रोत्रत्रयोऽवृगूजिोऽकणमहतः; अैष एव परम आिन्दः, एष ब्रह्मलोकः सिणडडतत होवणच यणज्ञवल्क्यः; सोऽहं भगवते सहस्रं ददणमम, अत ऊध्वं ंववमोक्णयैव ब्रूहीतत; अत्र ह यणज्ञवल्क्यो त्रबभयणंचकणर, मेर्णवी रणजण सवेभ्यो मणऽन्तेभ्य उदरौत्सीददतत ॥३३ ॥

33. "He who is physically healthy and abundantlywealthyamong men, (who is) lord of others, (and who is) abundantlyenrichedwith all human enjoyments, represents the supremejoyofmen.Now, one hundred (units of) joy of men, constituteone(unitof)joyof those who have conquered the world of manes.Then,onehundred (units of) joy of those who have conqueredtheworldofmanes, constitute one (unit of) joy in the gandharvaworld.Then,one hundred (units of) joy in the gandharva world,constituteone(unit of) joy of those gods who attain divinity throughkarma.Thenone hundred (units of) joy of gods by karma constituteone(unitof)joy of the gods by birth, and one who is a Vedic scholar(whois)sinless and desireless. Then, one hundred (units of)joyofgodsbybirth, constitute one (unit of) joy in the prajapati world,andofonewhois a Vedic scholar, sinless and desireless. Thenonehundred(units of) joy in the world of prajapati, constitute one(unitof)joyinthe

world of brahma and of one who is a Vedic scholar, sinless and desireless. Now, this indeed is supreme Bliss. This is the state of Brahman, O king"-thus said Yajnavalkya. (The king said:) "I donate a thousand cows to your revered self. Do teach me that which is higher than this, for liberation." At this stage Yajnavalkya feared that the intelligent king would constrain him to impart all his knowledge about Brahman.

The Upanishad gives here a gradation of joy experienced in the phenomenal world. The unknown should be approached through the known. Sense pleasure is familiar to everyone. It must, therefore, be possible for us to conceive the supreme bliss of Brahman by the intellect, as the farthest imaginable limit or the climax of human joy multiplied infinitely both quantitatively and qualitatively. But, all this intellectual conception cannot even touch the border land of the real Bliss of Brahman which is to be experienced by oneself, nay, which is to be identified with one's own Self.

There is no higher or lower degree in the supreme Bliss of Brahman. It is only in the sensual pleasures, generated by meritorious karmas, that there are higher and lower degrees.

When knowledge is veiled by ignorance and when the veil of ignorance becomes thicker and thicker, the bliss of Brahman becomes more and more distorted, reflected and refracted through the intellect in the form of sense pleasure, admitting of various degrees as experienced by celestials and others according to their past karmas.

The joy of one who is physically and mentally healthy and abundantly rich among men, who is lord of others and possessed of all human enjoyments, has been taken as the unit of joy for measuring the higher degrees of joy, and finally for enabling us to have an intellectual conception of the infinite Bliss of Brahman. Even this lowest unit is not actually enjoyed by any one, and it is only a conceptual idea. The scale of degrees of happiness runs like this: Man, conqueror of the world of manes, gandharvas,

karma-devaswhogaindivinitythroughactions,ajana-devasor godsbybirth,prajapatiorvirat,andbrahmaorhiranyagarbha.In thisascendingscaleeachsucceedingoneattainshundred-fold more joy thanhis precedingone.

Onewhoisavedicscholar,sinlessanddesireless,enjoysallthe joyexperiencedbyall,fromajana-devasupwards.Hisjoy increasesinproportiontothedecreaseofhissinanddesire,tillthe blissofbrahmaorhiranyagarbha,theculminatingpointisreached. Sofar,itcanbemeasured,asitisintherelativeconditionedrealm. ButtheBlissofBrahmantranscendseventhatofhiranyagarbha. (Comparethis withTai.Up.mantraII-viii).

ThemantrasaysthatkingJanakapursuingthesubject,prayedfor furtherinstructionsfromYajnavalkyaandthelatterwasstartleda little,fortheknowledgewhichisbeingdemandedisthatimparted onlytothemostqualifiedaspirantsabouttheultimateReality beyondthephenomenalreality.Thesagewasnotlackinginthe knowledge.Hehadgreatappreciationforthepurifiedintellectof the kingwhohadboundhim,asitwere,forimpartingtohimallthe knowledgehehad,throughtheboonoffreedomtoaskanynumber of questionsofhischoicewhichthesagehimselfhadgranted.

स वण एष एतग्स्मन्स्वप्णिन्ते रत्वण चररत्वण दृष्टवै़व पुण् यं च पणपं च पिु ः,

प्रततन्यणयं प्रततयोन्यणद्रवतत बुद् र्णन्तणयैव ॥ ३४ ॥

34. (Yajnavalkya further continued his instructions.)Verily,that Self, having rejoiced, roamed about, and merely seengoodand evil, in the dream state, again comes back, by thesameroute, through which he went, to the waking state only.

This mantra, a repetition of the first part of mantraIV-iii-16,is meant just to recapitulate what has been said beforeasan introduction to the next state, viz., the state of transmigrationinto another body after death.

तद्यिणऽः सुसमणदहतमुतुसजद्णयणय्ण्ा्ण् एवमेवणयं णिरीर आत्मण प्रणज्ञैणत्मिणन्वणरूढउत्सजन्णयणतत, यत्रैतैदूधूवोच्ण्सी भवतत ॥ ३५ ॥

35. As a well-loaded cart would move on making a grating noise, even so, this self identified with the body, directed by the Intelligence-Self, goes groaning when this (man) gasps for breath.

As the jiva after experiencing the objects of the dream world, passes on to the waking world and again back to the dream world, so he makes his transition from one body to another.

This transmigration of the self is full of misery. It is likened to a heavily loaded country cart drawn by bulls, moving on making creaky noises. This body is loaded with the results of past karmas, and at the time of death, it groans and gasps for breath, making sounds similar to that produced by the cart.

As explained in connection with the dream and waking states, this Self really goes nowhere even after death of the body, but identifying itself with the limiting adjuncts of intellect and the organs as also the gross body, it seems to undergo transmigratory existence. This transmigratory existence is full of pain and helplessness. The gasping for breath is indicative of all the innumerable other forms of miseries that one undergoes at the time of dropping the body. The miseries have been mentioned to instil dispassion for relative existence, so that the requisite means may be adopted for liberation and rebirth avoided.

स यत्रणयमणर्मणिं न्येतत-जरयण वोपतपतण वणणर्मणिं तिगच्छतत- तद्यिणिं वोदुमुबरं

वण वपप्पलं ंवण बन्र्णित्प्रमुच्यते, एवमेवणयं पुरुष एभ्योऽङ्गेभ्यः

संपं्रमुच्य पिुः प्रततन्यणयं प्रततयोन्यणद्रवतत प्रणर्णयैव ॥ ३६ ॥

36. When this (body) attains thinness, grows weakeither by old age or by fever, as a mango or a fig or a Peepul fruitfrees itself from its stalk to which it is fixed, even so, this person,having freed himself from these limbs, withdraws back through thesame route, to particular bodies for (new) life, indeed.

The manner of the usual leaving of the body is explained through an illustration. At first, the body becomes lean and grows weaker, either by old age or by illness. The separation of life or the subtle

body, is compared to a fruit freeing itself from its stalk when it ripens or withers. Having freed himself from all his limbs and completely separating himself from the physical sheath, the self identified with the astral body, makes his departure from the present gross body.

He comes back to life again in another individual body, through the same route which he followed in the present and previous births. The transmigration is not new to him. He has undergone similar transmigrations in the past. Therefore, it is said he follows the same way as he did while coming to the present existence, and he attains again the future body as he has attained the present one.

तद्यिण रणजणिमणयणन्तमुगुरणः प्रत्यैसः सूतूग्रणमण्योऽर्न्ोः पेणैरणवसैः

प्रततकल्पन्तेअ्यमणयणततअ्यमणगच्छतीततएवं ,हैवंववदं सवणणर्भूतूणति

प्रततकल्पन्तेइ्दंब्रह्मणयणततइदम्मणगच्छतीतत ॥ ३७॥

37. As the policemen in charge of dealing with different crimes, sutas (a particular sect) and villagers, look for the arrival of the king, with food, drinks and residences (saying) thus: 'here he arrives, here he comes', even so, all beings look for such a knower (saying): 'here arrives this Brahman, here he comes'.

How does he attain another body-this is explained figuratively. According to his work, knowledge and subtle impressions, he attains another body. In that new body, it is said, that he is received by all the five elements with their presiding deities. Even as a king on tour in his kingdom is received by the policemen in charge of the locality concerned and other superior and subordinate officers, as also the public, who wait for him with food, drinks, residence and other similar conveniences and articles of honour and worship, so also, all the elements and their presiding deities await the arrival of this soul, ready with the fruits of his past actions in the form of merit and demerit, for the soul is both the enjoyer of the fruits of his actions, and also the object of enjoyment for the deities. The individual soul is in reality Brahman, the Absolute. Therefore, he is addressed as Brahman by the presiding deities.

तद्यिण रणजणिं प्रतययणसन्तमुगुरणः प्रत्यैसः सूतूग्रणमण्योऽमभसमणयग्न्त, एवमेवेममणत्मणिमन्तकणले सवे प्रणर्ण अमभसमणयग्न्त यत्रैतैदूधूवोच्वणसी भवतत ॥ ३८ ॥

॥इतत चतिुणध्णयणयस्य तृतीयं ब्रणह्मर्म् ॥

38.As the policemen in charge of dealing withdifferentcrimes, sutas and villagers gather round the king whenheisabout to depart, even so, all sense-organs gather roundthisSelfatthe time of death, when this (man) gasps for breath.

As the officers and other servants gather roundthekingwhen he wishes to go on a tour in his kingdom, so the sense-organs,speech and the rest gather round the self at the time ofdeath,under the influence of his past actions and accompany himtohisnewabode, the future body, to help him in experiencing thatportionof the results of his past actions which have fructifiedandbecome ripe for yielding pleasurable and painful experiences.

Summary

The third section of the fourth chapter is known as jyotir-brahmana, section dealing with jyoti or light, not the ordinary light, but the Light of all lights, that supreme Power which gives light its power of illumination. The name is very significant in that the first six mantras, through a progressive enquiry, come to the conclusion that the ultimate Light that illumines the universe is the Self, the Atman-Brahman, which gives the power of revelation to the great illuminants of the universe such as the sun, moon, fire and speech and the other organs. The inclusion of speech and other organs here, as illuminants, prevents the possibility of mistaking the light of the Atman as something physical, like the light of the sun, moon and fire. The scriptures compare the Supreme very often with the brilliance of the sun, and the great Seers have described the Self as more effulgent than a thousand midday suns all shining simultaneously. All this figurative descriptions resorted to by the

sages prove the inability of human language to describe the Supreme which transcends all relativity and phenomena.

Further explaining the nature of the Self, the Upanishad in this section, unravels the great mysteries hidden in the common daily experiences of all in the three states of waking, dream and deep sleep, which go unnoticed by the non-discriminating man. The Self peeps, as it were, through each and every thought of the mind and modification of the intellect which subsequently take the grosser forms of speech and action in the waking and dream states. And in deep sleep, the Upanishad states, when the duality experienced in the two states is absent, the individual Self becomes one with the supreme Self and shines in all Its pristine purity. Even in the dream state, when there are no senses and their objects of the waking state, the Self shines clearly, and it is due to Its illumination, one experiences the dream world including one's own body and mind.

In order to turn the extroverted senses and the mind in the waking state inward and reflect over the mystery of the dream and deep sleep states, the Upanishad describes the waking state as a form of death, for every experience in this state sucks the energy of the senses. Fatigued and fed up by the search after happiness in the waking state, man goes to another world in the dream state where there seems to be more freedom of action and enjoyment. Then he goes to deep sleep. All the three states are creations of the mind, and man generally fails to discover the truth behind the states.

The great secret is that all the three states are the different scenes of the drama played by Him, the Supreme. One sees His play but does not see Him who has put on all these scenes and characters of the drama. Young boys who go to witness a play, identify themselves with the play. They laugh and then weep as the scenes change from comic to tragic ones, because they are ignorant of the real identity of the persons who have assumed the characters in the play. But, adults who know who is who, and recognise the characters as their well-known friends and neighbours, enjoy the

play in a manner quite different from that of the boys. The non-discriminating, worldly-minded ones are like the boys in the example. They never see Him who has put on the various parts in this world-drama, and therefore, enjoy and suffer alternately.

It is the mind that is affected in all the three states by the presence or absence of pain and pleasure. They are the conditions of the mind alone. This mind is animated by Him alone. The unity that is seen is due to the homogeneity of the pure, non-dual Consciousness, while the variety is due to His own expression. Both are His glory. The Consciousness remains, as it were, hidden behind Its expressions in the form of the mind and its, modifications. The jiva or the individual may, in one sense, be said to be a complex of the conscious and the psychic aspects of the Supreme. Through experiences in the three states, the jiva exhausts its past impressions. It is said that it is the force of the impulses in the mind that wakes up one from deep sleep. Through two analogies, this section explains how the Consciousness remains unaffected by the experiences of the three states. One is of a great fish in a river, always swimming from one bank to the other bank unaffected by the current of the waters. The other example is of a falcon which flies during the day here and there in the sky in search of prey and mate and in the evening returns to its nest for rest. Even so, it is said that the Consciousness experiencing the fruits of past merits and demerits through delusion, desire and action in the two states of waking and dream, merges in the supreme Self, the Atman, in deep sleep.

Dreams are said to be caused by the memories of the experiences of the waking state. Strong thoughts of others, divine forces and Guru's grace are also said to cause dreams. prarabdha karmas are exhausted in both the waking and dream states. In one sense, the happiness of the deep sleep may also be said to be the result of meritorious karmas in the past. One who practises reflection and meditation on the Supreme in the waking state, may have the experience of similar reflection and meditation in the dream also. The feeling of oneness and samadhi which one may experience in

the waking state, may also be experienced in the dream state also. And in the dream every one knows that nothing really happens. Consciousness alone remains. So, the scriptures make the startling statement: "na nirodha na-chotpatti na baddho na cha sadhakah; na mumukshur-na vai muktah ityesha parmarthatah - there is here neither creation nor dissolution, neither the bound nor the aspirant, neither the man who is after liberation nor the liberated, this is the absolute Truth." Empirical truth and untruth are relative terms. The Absolute transcends both. All controversies among the different philosophical schools come under the relative phenomena, while the 'Subject' of their controversies always remains transcending them, and yet is immanent and pervades the whole universe like the thread in a cloth, butter in milk, gold in golden ornaments, desert in a mirage and rope in the snake.

Scriptures say that there is similarity between deep sleep and the state of Liberation called turiya, in the fact that there is no experience of objectivity in both. They also state that the two are the opposite poles, because there is ignorance in the former, while liberation (turiya) is free of all trace of nescience. It may be said that in Liberation one is in full awareness of the absence of duality, while in deep sleep one is unaware of the presence of duality. One may argue that in the former i.e., Liberation, if there is awareness of 'something' which is 'absence of duality', then therein creeps the triad of the knower, knowledge and known i.e., he who is aware of, awareness and the object of the awareness. It is thus vitiated, and therefore, cannot be the ultimate state of Liberation. So also, in the latter case of deep sleep, though one is unaware of the presence of duality, he is aware of that fact as is evident from his remembrance after waking, and therefore, complete absence of awareness cannot be posited. No duality is experienced which satisfies the definition of final Liberation. No one can deny the existence of the Self, the pure Consciousness, in any of the three states - waking, dream and deep sleep, - It being eternal, non-dual, the substratum of the three states. These subtle arguments would lead the sincere, discriminating, reflecting, aspirant to the

conclusion that in all the three states one is really in contact with the Absolute, nay, one is the Absolute. The appearance and disappearance of the world are Consciousness alone. But, due to non-discrimination and lack of proper reflection, confusion of thought has resulted which forms the veil in the three states. This veil of confusion may be said to be gross in the waking state, subtle in the dream state, and causal in deep sleep state. This conclusion is not the Truth-Absolute. It is also in the realm of relative truth. What the Absolute is, is beyond all thoughts and words, yet It is one's own Self, the Self of all, the whole universe.

This Supreme condition of a knower established in pure Consciousness, where there is transcendence of duality and the absence of particular consciousness, is explained in mantras 23 to 30. While one does not see anything, he sees everything. So also with the functions of other organs, such as hearing, tasting, thinking, knowing and the like. Here, the words seeing, hearing, etc., have a peculiar spiritual connotation. Seeing He sees not. His 'seeing' is a single comprehension. His 'seeing' is not successive seeing of objects one after another, as the ignorant do. Anything 'seen' by Him is a part of Him, the Seer, and therefore, in that sense there is no 'seen' separate from the Seer. In other words, the Self or the Seer being pure Consciousness cannot be oblivious of Itself, and therefore the Upanishad says 'He sees'. His 'seeing' is not a verb with separate subject and object, or an action with a separate actor, instruments of action and result of action. Therefore he is always the seer, seen and seeing merged into the One and the Non-dual. With regard to his 'not seeing', we can say that to Him there is nothing other than He, and therefore, He does not see. The subject cannot see the subject. His 'seeing', therefore, is a transcendental experience, an experience, as it were, which transcends all phenomenal experience. There is no movement of the mind and the eyes in His 'seeing'. Thus should be understood the other similar statements of the Upanishad in this context, such as 'hearing he hears not', 'thinking he thinks not', and so on.

When there is, as though, anything outside oneself, which is the case with the waking and dream states, then alone one is said to see another, hear another, and so on. In deep sleep, it is not the case. There is nothing external to oneself. This condition of the Self is compared to the vast, majestic ocean, calm and placid, free from waves, ripples and bubbles which arise from itself, remain in itself and subside in itself. When the waves and ripples of duality caused by the whirlwind of delusion and ignorance subside in sleep, what is there to be seen, heard of, thought of, and known! The Upanishad wants all to identify with this pure Consciousness that shines in all its original, pristine glory in deep sleep and which alone is experienced every day, during the waking and dream states also. That rare, most fortunate soul who identifies himself with his own Atman is liberated at that very moment, even here in this world while remaining in this body. This is brahma-loka, the world of Brahman, atma-loka, the world of the Atman, one's own natural world. This is the pinnacle of happiness which is termed as ananda, Bliss. All forms of pleasure and joy which one experiences through the senses and the mind, be it that enjoyed by the emperors of the world, or the celestials of the heavens, or even by the creator, hiranyagarbha, in whose bosom the whole cosmos rests, is stated to be only a drop in the vast, infinite ocean of the Bliss of the Atman.

The same subject is then continued with reference to what happens to the soul after death which though stated in the closing mantras of this section, is elaborately dealt with in the next section.

Thus Ends the Third Section Entitled

Jyotir-Brahmana in the Fourth Chapter

SECTION IV

SARIRIKA-BRAHMANA

In the preceding section, it has been shown that the real internal Light in man is his Self which shines independent of all extraneous lights like the sun, moon, fire, and speech and other organs. This Self identifying with the limiting adjuncts of intellect, mind, vital force, organs and the body, appears to undergo various conditions such as waking, dream, deep sleep and also metempsychosis. Though He, the Self, apparently goes through all these conditions, yet He is not really affected by them. When the individual attains the fullness of Consciousness, merging the particular awareness of multiplicity in the general non-dual awareness, he being identified with the all, assumes his real nature. Thus it has been proved through the experiences in the deep sleep state, that the Self though apparently involved in the conditions of waking and dreaming, is yet free from them, like a big fish freely swimming between both sides of a river is unmindful of and unaffected by the intervening currents of the water. All the three states are not natural to him, but they are adventitious attributes. Liberation is possible, because His nature is never really affected by the three states. The restoration to His original nature is the consummation of all joys which this phenomenal universe can give and which the intellect can conceive of and which transcends them.

Towards the close of the last section, a description of transmigration of the jiva has been introduced to show that these relative existences are not natural to the Self and through discrimination and dispassion, one can realise one's own nature, which is Brahman, the Absolute.

The same Self is the subject matter of discussion in the present section also. The process of transmigration is being described in detail, so that the process and manner of liberation may be clearly understood.

ग्राणर्णयत्रणयमणत्मणबल्यं न्येत्य संमोहममव न्येतत ि्अैमेते अमभसमणयग्न्त; स एतणस्तेजोमणत्रणः समभ्यणददणिो र्हदयमेवणन्ववक्रणमतत;स यत्रैषै चणकुषः पुरुषः परणङ् पयणवणततेणऽणिरूपज्ञो भवतत ॥१ ॥

1. (Yajnavalkya said:) When this Self seems to have become devoid of strengthandappearstohavecometoastateof unconsciousness, then these organs turn back and come to him. He, completelytakingtohimselfthesepartiClesofresplendent energies of sense-organs, enters into the heart. When the person in the eyealtogetherturnsback,thenhebecomesunconsciousof forms.

mantras 1 to 20 contain the instructions of the sage. This Self is figuratively said to be devoid of strength and attain a state of unconsciousness.Inreality,itisthebody,atthetimeofdeath,that becomesweak and unconscious.

While dreaming,sensesarewithdrawnonlypartially.Butindeath the SelfcompletelytakestohimselfthesepartiClesofresplendent energies of the sense-organs and enters into the heart. The energiesofthesense-organshavebeensocalled,becauseoftheir power torevealtheirrespectiveobjectssuchasform,sound,etc.

When thepersonintheeyealtogetherwithdrawshimself,thenhe becomes unconscious of forms. The person in the eye is the presiding deity of the eye, the deity of the sun who, for the benefit of the Self,remainsintheeyeaslongaslifelastsaccordingtohis past karmas.Afterdeath,hegoesbackandisreunitedwithhis own self,thesun.Similaristhecasewithotherorgansandtheir presiding deities. They resume their duties again in the new body when thepersonisreborn.

एकीभवतत, िपश्यतीत्यणहुः एकीभवतत , िग्जघ्रतीत्यणहु ; एकीभवतत, ि रसयत इत्यणहु , एकीभवतति वदतीत्यणहु , एकीभवतति ृिशृोतीत्यणहुः ; एकीभवतत, ि मुित इत्यणहुएकीभवतति स्पिृतीत्यणहुः एकीभवतति , ववजणिणतीत्यणहुः तस्य हैतस्य र्हदयस्यणग्रं प्रद्योततेति प्रद्योतिष आत्मण

तिष्क्रणमतत-चकुष्टो वण, मूधूवो वण, अन्येभ्यो वण ि रीरदिभ्यः; तमुतुक्रणमन्तं प्रणर्ोऽुत्क्रिणमतत; प्रणर्मिुत्क्रणमन्तं सवे प्रणर्ण अिूत्क्रणमग्न्त; सववज्ञणिो भवतत, सववज्ञणिमेवणन्ववक्रणमतत । तं ववद्यणकमर्ण ी समन्वणरभेते पूवप्रणज्ञण च ॥ २ ॥

2.(Theeye)getsunited,hedoesnotsee-thus(they)say.(The nose)getsunited,hedoesnotsmell-thus(they)say.(Thetongue) getsunited,hedoesnottaste-thus(they)say.(Thespeech)gets united,hedoesnotspeak-thus(they)say.(Theear)getsunited, hedoesnothear-thus(they)say.(Themind)getsunited,hedoes notthink,-thus(they)say.(Thetouch)getsunited,hedoesnotfeel-thus(they)say.(Theintellect)getsunited,hedoesnotknow-thus (they)say.Theendoftheheartbecomesluminous.Bythat luminositydoesthisselfdepart,eitherthroughtheeye,orthrough thetopofthehead,orthroughotherpartsofthebody.Following thatdepartingself,thevitalforcedeparts.Followingthatoutgoing vitalforce,allorgansmoveout.Theselfbecomesconsciousand departs(inthelight)ofthatconsciousness.Knowledgeandwork, asalso awareness ofpreviousimpressions,gowithhim.

Onthewithdrawalofthepresidingdeitiesoftheorgansatthetime ofdeath,everyorgangetsunitedwiththesubtlebody.Itisatthis juncture,peoplesittingroundthedyingmansaythathedoesnot see, he does not hear, and so on.

Thenerve-endoftheheartattheorificethroughwhichthejiva makeshisexitbecomesluminousduetothelightoftheSelf,for finding outasuitablebody accordingtohis previouskarmas.

The jiva,itissaid,departsthroughdifferentpartsofthebody accordingtothenatureofhisactionsandpredominantsubtle impressionsawaitingfructification.Itdepartsthroughtheeyefor obtainingtheworldofthesun,ifhisstoreofkarmasiseligiblefor attainingthatworld.Itgoesoutthroughtheheadforobtainingthe world ofhiranyagarbha,andsoon.

Following that self, the chief prana, the vital force, departs. There can be enjoyment or suffering only when the vital force is present. When the chief prana departs, all the other pranas and organs also follow. The essence of the five elements forms the vehicle for the pranas and organs. The self becomes conscious of the next body determined by his past karmas and departs in the light of that consciousness.

Knowledge and work and also awareness of the previous subtle impressions, go with him. It may be contended here that since it is stated that knowledge and work go together to manifest their fruits, it would follow that knowledge is not independent of works or sacrificial acts. But this contention is wrong. Here, we have to take knowledge and work in a distributive sense, as in the following example. Just as when one says, 'give Rupees one hundred to Rama and Krishna', it means 'give Rupees fifty to Rama and Rupees fifty to Krishna', the above passage means that knowledge relates to the soul's seeking emancipation, and work to the soul's seeking transmigration. There is no combination of the two. This mantra refers only to the jiva that transmigrates.

In short, the individual self along with the pranas, the mind and the senses, leaves his former body and obtains a new body. He takes with himself avidya, and the virtuous and vicious karmas, in the form of the impressions left by those karmas.

तद्यिणतृरूजलणयुकण तृरूस्यणन्तं गत्वणन्यमणक्रममणक्रम्यणत्मणिमुपुसंहंरतत

,

एवमेवणयमणत्मेदंरीरं तिहत्य - अववद्यणंगमतयत्वण — अन्यमणक्रममणक्र-

म्यणत्मणिमुपुसंहरतत ॥३॥

3. As a caterpillar reaching the end of the blade of grass, catches hold of another support and withdraws itself (there), even so, this self striking this body down, having attained a state of senselessness, catches hold of another support and withdraws itself (there).

A caterpillar or a leech takes hold of another object such as a grass or straw, before it leaves its hold of the object on which it rests. Even so, the soul has the vision of the future body to be taken, before it leaves the present one.

The Self throws the present body down. The body becomes unconscious like an inert log of wood, because the former identification has been given up. The Self now catches hold of another support. It creates another body according to its previous impressions of karmas and gets identified with it. Thus, a new gross body with all organs accompanied by their presiding deities is formed under the influence of its past work, knowledge and impressions.

According to this conclusion of the Upanishad, it is clear that the view of the samkhyas that the Self and the organs are both all-pervading, and when taking a new body, they only begin to function in it on account of karma; the view of bauddhas that the soul alone, without the organs, begins to function in the new body, new senses being formed like the new body; the view of the vaiseshikas that the mind alone goes to the new body; and the view of the digambara-jains that the Soul only flies away from the old body and alights in the new one, even as a parrot flies from one tree to another, are shown to be partial views on the subject and not in conformity with the hidden import of the vedas. The soul goes from the body accompanied by the mind, the vital force, the senses, knowledge and the subtle elements.

तद्यिणपिेस्कणरी पिेसो मणत्रणमपणदणयणन्यन्त्रवतरं कल्यणर्तरं रूपंतिुते ,

एवमेवणयमणत्मेदं ंरीरंतिहत्य-अववद्यणं गमतयत्वण अन्यन्वितरं कल्यणर्तरं

रूपं कुरुते-वप्यं वण, गणन्व णवण, दैवं वण, प्रणजणपत्यं वण, ब्रणह्मं वण, अन्येषणं

वण भूतूणिणम् ॥४॥

4. As a goldsmith, taking a piece of gold, moulds it into another newer and better pattern, even so, this self, verily striking this body down, having attained the state of senselessness, makes yet

another newer and better pattern, either of manes or gandharvas or gods or prajapati or brahma or other beings.

Even as a goldsmith melts a piece of gold and shapes into an ornament, again melts it and makes a more beautiful one, the soul again and again crushes, as it were, the five gross elements of which this body is constituted and shapes them into new bodies suited to experience the joys and sufferings of the different worlds according to its past karmas. This new body may be in any of the different worlds, from the highest world of hiranyagarbha down to the lowest, that of moths and insects, or even the so-called inanimate world of stones and rocks.

स वण अयमणत्मण ब्रह्म ववज्ञणिमयो मिोमयः प्रणर्मयश्चकुमयणः श्रोत्रमयः पृथिृवीमय आपोमयो वणयुमय आकणिमयस्तेजोमयोऽतेजोमयः कणममयो-
ऽकणममयः क्रोर्मयोऽक्रोर्मयो र्ममणयोऽर्ममणयः सवमणयस्तद्यदेतददंमयो-
दोमय इतत; यिणकणरी यिणचणरी तिण भवतत-सणरुकणरी सणरुभवणतत, पणपकणरी
कणममय एवणयंपुरुष इतत स यिणकणमोभवतत तत्कतुभवपान्तयत्कतुभवणतत
पणपो भवतत, पुण्यः पुण्ये कमणण भवतत, पणपः पणपे | अो खल्वणहुः
तत्कम णकुरुतेयत्कम णकुरुतेतदमभसंपद्यते॥५ ॥

5. Verily, that very Self (under discussion) is Brahman identified with the intellect, identified with the mind, identified with the vital force, identified with the eyes, identified with the ears, identified with the earth, identified with water, identified with air, identified with ether, identified with fire, identified with non-fire, identified with desire, identified with desirelessness, identified with anger, identified with absence of anger, identified with righteousness, identified with unrighteousness, identified with everything. (It is) that which is identified with 'this' (the perceptible) and that which is identified with 'that' (the non-perceptible). As one does, as one conducts, so does he become. The doer of good becomes good, the evil-doer becomes evil. One becomes meritorious through merit, vicious through vice. But (some) say: this person is identified

with thedesireonly.Asheisdesirousof,sodoes he resolve, what he resolvesthatheworks,whatheworksupon that he attains.

The SelforjivaisBrahmanwhenheattains his real nature by shakingoffallillusoryidentificationsbornofignorance. Prior to this attainment,heremainsidentifiedwiththeintellect, mind, vital force, the fivesenseorgans,thefiveelements,and the innumerable modifications ofthemind andtheintellect.

He getsidentifiedwithnotonlythingsthatare perceptible like the body, theorgansandthelike,butalsowith things which are imperceptiblelikeanger,desireandotherinner psychic states. The classificationasperceptibleandimperceptible is made from the point ofviewofothers.

One becomesmeritoriousthroughmeritorious actions, and sinful throughviciousactions.Thisfacthasalready been stated in mantraIII-ii-13,inanotherconnection.Other authorities on the subjectsaythattheSelfisidentifiedwithdesires alone. Because, he firstentertainsdesiresanditisthesedesires that make him to take appropriateresolves,andagainitisthe desire-prompted resolvesthatmakehimperformactionswhich produce their results.Actionsperformedwithoutdesiresare not binding. But, it is not onlythedesirethatthepersonisidentified with, but also with the workspromptedbydesireandtheirresults in the form of transmigratory existence.

तदेष श्लोको भवतत ।

तदेव सक्तः सह कमरै् तत

मलङ्गं मिो यत्र तिषक्तमस्य ।

प्रणप्यणन्तं कमर्णस्तस्य यग्त्कंचेह करोत्ययम् ्।

तस्मणल्लोकणत्पिुरैत्यस्मै ैलोकणय कमरे्ण ॥

इतत ि कणमयमणिः, अिणकणमयमणिः योऽकणमो तिष्कणम आप्तकणम आत्मकणमो ि तस्य प्रणर्ण उत्क्रणमग्न्तब्रह्मौव सन्ब्रह्मणप्येतत ॥ ६ ॥

6. (On) that (subject) there is this verse: Where his subtle body or the mind is attached, there alone he goes together with his action. Having obtained (in the other worlds) the end of his action which (this person) does here (he) comes again from that world for (fresh) work. Thus indeed (happens to him) who desires. Now (about him) who does not desire. He who is desireless, who is free from desire, whose desires have been fulfilled, who is desirous of the Atman, his organs do not depart. He being Brahman alone, attains Brahman.

He who thirsts for objects of desire and constantly thinks on them, gets attached to them and consequently is born here and there with such desires. He takes birth for the gratification or satisfaction of those unfulfilled desires to which he is attached. He who longs after objects of desire thinking that they are the highest, is born with those same desires in those places where those objects of desires can be enjoyed.

He who wishes to attain final emancipation, must renounce all desires. This is the first step in the spiritual path. The desires goad a man to do good and bad deeds. He is caught in the wheel of karma, the net of maya. He has to take births after births to experience the fruits of his actions.

With direct Self-realisation he becomes desireless, because Brahman is all Full, eternal Bliss, everlasting Peace and supreme Satisfaction. How can desire enter the mind of such an exalted person who is ever drinking the nectar of Immortality!

All desires that goad an ignorant man to perform good and bad deeds, are totally destroyed in his case even while this body lasts. Desires cannot spring in him, because the cause of their rising, viz., ignorance, is annihilated in toto. He is freed from further birth. His organs do not depart, because he is identified with one and all. The individual organs merge in their universal counterparts. Even

before realisation, he was really Brahman alone, because the Self is essentially Brahman, as has been shown in the preceding sections. Now, he realises this great Truth that everything is that supreme Being alone, at all times. He has not really taken any birth even now, because there is nothing else other than that non-dual Reality. How can such a person have rebirth! He is not a Knower of the Absolute, but the Absolute itself. This is the meaning of the statement brahmaiva san bramapyeti in this mantra.

तदेष श्लोको भवतत ।

यदण सवे प्रमुचुयन्ते कणमण येऽस्य र्हदद थश्रतणः ।

अि मत्योऽमृतृो भवणत्यत्र ब्रह्म समशुिुत इतत ॥ तद्यिणदहतिव्वयणिी वल्मीके मृतृण

प्रत्यस्तण ियीतएवमेवेदं िरीरं िेते,

अिणयमिरीरोऽमृतृः प्रणर्ो ब्रह्मैवै तेज एवसोऽहं भगवतेसहस्रं ददणमीतत

होवणचजिकोवैदेहः ॥७ ॥

7. (On)this(subject)thereisthisverse:Whenalldesires (of this person)whichdwellinhisheartarefreed,thenthemortal becomes immortal,(and)attainsBrahmanhere.Asthelifelesssslough of a snakecastoff,liesontheant-hill,evensoliesthisbody. Then this Self(becomes)disembodied,immortalprana,Brahman only, the Light(ofConsciousness)indeed.JanakaofVidehasaid: I donate a thousandcowstoyourvenerableself.

TheconditionforImmortalityistherenunciationofalldesires and attachments.Theworldlydesirescanberenouncedonly when the fettersof falseknowledgearecutasunder.

Intellectistheseatofdesire.Heartbeingtheseatofthe intellect, has beenreferredtohereastheabodeofdesires.There is no desireintheAtman.TheAtmanispureandtaintless.Desire is the causeforpainandbondage.Whenalldesiresaredestroyed by the attainmentofknowledgeoftheSelf,onewhowasconsidering himselfasmortalsolong,realisesoneselfasimmortal. He does

not wait for Immortalitytill the fall of his body, usually called death. He becomesBrahmaneven while living in the body. He is freed from the bondageofkarma. Liberation does not involve going to any world.Thereisnomovement in space and time. This is stated in the Kathopanishadalso, vide mantra II-iii-14.

With thecessationofall desires, the egoism in the form of the individual'I'ceasestolay its hold upon the body, and consequently it (the body)isleftunconcerned. It is compared to the dead slough of a snakecastoffnearits burrow. The living snake which has cast it off doesnotidentifyitself with it, as it was doing before it was cast off. Evenso,theSelfthough living in the body, no longer identifies Itself withit,andItisthen said to be disembodied.

तदेते श्लोकण भवग्न्त । अरु: पन्णि ववततः पुरणर्ो मणं स्पृषूटोऽुविवित्तो मयैव ।

ति र्ीरण अवपयग्न्त ब्रह्मववदः स्वगं ंलोकममत ऊध्वं ंववमुकुतणः॥८॥

8. (On) this (subject) there are these verses:Thesubtle,far- reaching and ancient path have I contacted,indeedhasbeen known by me. By that, the wise, the knowersofBrahman,goupto the heavenly world beyond, after having beenreleasedfromhere.

The Upanishad here quotes a few verseswhichalsoseekto explain the view that liberation is attained onlybythosewhoare desirous of the Self alone and who havetheknowledgeof Brahman.

The path of knowledge leading to liberation isverydifficulttocross and hard to tread (Ka. Up. I-iii-14).

It is far-reaching and extensive, because it isrelatedtotheInfinite Brahman. It is ancient, because it is revealedbytheancientand eternal vedas.

The path to attain this infinite Reality has beenknownbyme-says the Seer of this mantra. This is glorification oftheknowledgeof Brahman, inasmuch as it gives one the convictionofcomplete

blessedness, and requires no other extraneous proof to bear testimony. At the same time, others also who are knowers of Brahman go up to the world of heaven, having been released from here. The world of heaven here means the supreme Brahman.

तग्स्मञ्छुक्लमुतु ीलमणहुः वपङ्गलं ंहररतं लोदहतं च ।

एषपन्णिब्रह्मर्ण हणिुववत्तःतैतत्ब्रह्मववत्पुण्यकृत्तैजैसश्च॥९॥

9. On that (path) some say, (the colour) is white, blue, yellow, green and red. This path is known by a brahmana. The knower of Brahman who is doer of what is good and who is identified with the Light, goes by that (path).

On that path, they say the colour is either white or blue or yellow or green or red. The colours really belong to the sushumna and other subtle nerves which have been explained in mantra IV-iii-20. Those who attain gradual liberation experience the colours of the different nerves, while passing through the different routes according to their different degrees of evolution. But, he who has attained Liberation even while in the body, does not go by any route (vide mantra IV-iv-6). The knower of Brahman who is purified by good actions, who has relinquished all desires and has identified himself with the supreme Light, attains instantaneous Liberation.

अन्नं् तमः प्रवविग्न्त येऽववद्यणमुपुणसते ततो भूयू इव ते तमो य उ ववद्यणयणं रतणः ॥

१०॥

10. Those who worship ignorance (rituals)enter into blinding darkness. And those who And those whoare engrossed in meditation (pertaining to rituals) enter intogreater darkness than that, as it were.

avidya, ignorance, is that which is opposedtovidya, knowledge. Worshippers of avidya are those who areengaged in karmas, vedic rites such as agnihotra, etc., withexpectation of fruits. Performers of such karmas enter blindingdarkness, the abode of

the manes.Itiscalledblindingdarkness,becausethenatureofthe Self isunknownthere.Whenthefruitsoftheirkarmasare exhausted,theyarehurleddownbackagaintothisworldof karmas.

vidyameanshereinferiorknowledge,theknowledgeofthedeities pertainingtoritualsandmeditationonthem.Bysuchknowledge, theworldoftheparticulardeitymeditateduponisattained.When themeritsearnedareexhausted,theyalsocomebacktothis transmigratoryexistence.Thosewhohaveabandonedkarmasand whoareseekingaftertheknowledgeofdeitiesalone,fallintostill greaterdarknessasitwere,fortheirfallisfromgreaterheights thanthosewhoareaddictedtokarmasalone.Amanfallingfroma greatheightgoesintodeeperlevelthanthemanwhoslipsdown fromasmallheight.Similaristhecaseofthosewhotakepridein theirtheoreticalknowledgeofthescripturesandmeditationand giveupallkarmas.TheintentionoftheUpanishadhereisawise combinationofavidyaandvidya,karmaandupasana.Thismantra occursin theIsavasyaUpanishadalso(videmantra9).

অন্দধ িণম তে লোকণ অন্ধে তমসণবৃতৃ ণঃ।

তণংস্ তে পে্রেত্যণমভগচ্ছন্ত্যববদ্ধণংস োঽবুর্ ো জিণঃ ॥১১॥

11. Those worlds are known as (worlds) devoidofhappiness(and) enveloped by blinding darkness. Thoseignorantandunwise people go to those worlds, after death.

Those worlds, the worlds of the manes andtheworldsofthegods or celestials, are devoid of happiness, being enveloped by darkness in the form of ignorance of theReality.Onlythose ignorant and unwise people who long aftersensepleasuresgoto those worlds which are really worlds of death,forallworldsexcept that of the immortal Atman, are mortal (compareIsa.Up.mantra 3).

আত্মণিং চেদ্ববজণিীয়ণদয়মস্মীতত পূরুষঃ।

ककममच्छन्कस्य कणमणय ंरीरमुिसंज्ंवरेत् ॥१२॥

12. IfamanknowstheSelfthus:'IamthisAtman',(then)desiring what(and)forwhosesakewouldhesufferthe(painsof)thebody!

He whohasattainedtherealstateoftheAtman,beingcompletely dissociatedfromtheindividualbody,goesbeyondalldesiresand painsresultingtherefrom.Heistherealheroamongmenwho realisestheReality,inthislife.HehasthefirmconvictionthatHe is theallandnothingisoutsideHim.Thisunshakableconviction freeshimfromalldesires.Andwhendesiresareabsent,all motivatedselfishactionsceaseonceforall.For,itisdesiresthat causebirthofthebodyanditisthisbodythatisthesourceofall painandsuffering.TheSelfbeingnon-differentfromone'sown BeingwhichisgiventheappellationtheAtman,theRealityorthe Noumenoninthephenomena,ItistheSelfofthepainalsowhich is apartofthephenomena.Thisknowledgeisthesaving knowledge.OnewhoattainsItbecomesfreedofallactions,all desireandallexperience,intheusualmeaningoftheterms.Inthe scriptures,suchaknowerisalsoreferredtoasmahakarta,the greatdoer,mahabhokta,thegreatenjoyer,mahatyagi,thegreat renouncer.Theymayappeartobecontradicting,butreallythey are not,forthetermmaha,'great'connotesinfinity.Itistheinability of humanlanguageandthoughtthathasresultedinsuch apparentlyconflictingexpressionsindescribingtheAbsoluteorthe KnoweroftheAbsolutewhoisnon-differentfromtheAbsolute.His thinking,speakinganddoingarequiteunlikeothers'.Asonesmall, singlebodyisgenerallyconsideredasone'sownbytheignorant, to theknowerofBrahmanthewholeuniverseishisbody,nay,he himself,forthereisnosecondentityothertohimtobecalledbody. To putitinotherwords,hisaction,speechandthoughtlosetheir individualnatureandacquireuniversalityandtranscendeventhe universality.So,itissaidthathethinksandthinksnot,speaksand yet doesnotspeak,actsandisstillactionless.Hisbodywhich othersseeisnobondagetohim.Tociteacrudeexample,wemay take,sayabuilding.Itmaybeconsideredasaprisonwhena criminalisputintoit.Thesamebuildingisconsideredatemple

when an idol is consecrated inside. Sri Swami Vidyaranya has devoted the whole of the sixth chapter in his famous Panchadasi, for explaining this one mantra, which throws a flood of light on this extremely subtle subject of the conduct of a Knower of Brahman which is difficult to understand by an extroverted and uninitiated intellect.

यस्यणुिववत्तः प्रततबुद्धुर् आत्मणग्स्मन्संदेह्योगहि प्रववष्टः ।

सववश्वकृत् ्स दहसवस्णयकतणण,तस्यलोकः स उ लोक एव॥१३॥

13. He whose Self that had entered into this body with obstacles to enlightenment and beset with dangers, has been realised and directly known, is the creator of the universe for he is the creator of all. The world is his, again, he is the world itself.

He being already Brahman, attains Brahman (IV-iv-6). Brahman alone is the cause of all the phenomenal worlds. Thus he becomes the Creator of the universe, because he in his nature of Brahman is already so. The world is not different from Brahman and thus he is the world itself. This mantra shows that he attains complete identity with one and all, an identity that is to be experienced not only through the mind and intellect but also through intuition which transcends all phenomenal experiences.

इहेव सन्तोऽि ववद्मस्तद्वयम्,् ि चेदवेददमहणती ववग्ष्टः । ये तद्ववदुरुमृतृणस्ते

भवग्न्त, अितरे दुःखमेवणवपयग्न्त ॥१४॥

14. Now, indeed, we have known That in this (body). If not (we would have been) ignorant (of It), and great would have been the loss. Those who know That become immortal, while the others are subject to pain only.

Great is the loss of the ignorant. The miseries of samsara are beyond description. Ignorance is the root cause of all human sufferings. It is very hard to suffer birth, old age, disease and death. Therefore, if a man knows Brahman in the manner already explained, then there is Immortality for him. If he does not know

Brahman, he would be caughtintheroundofbirths and deaths. The Knower of Brahman attainsliberationwhileliving. As soon as ignorance which is the causeofbondageisdispelled by the attainment of knowledge ofBrahman,onegets Liberation (compare Ke. Up. mantra II-5).

यदैतमिुप श्यत्यणत्मणिं देवमञ्जसण ।

ईिणंभूतभव्यस्यिततोव़वजुगुप्सते॥१५॥

15. Whenonedirectlyperceivesthiseffulgentself,the Lord of past and future,(then)hedoesnotconceal(himself)from Him (any more).

A KnowerofBrahmandoesnotconcealhimselfany more. The sage whohasrealisedhisAtmanbeholdsthatallobjects and all beingsarenotdistinctfromhisownSelfandthathis Atman is the Atmanofall.HowcanthatgreatSoulwhoisresting in his own Atmanandwhohassuchexaltedcosmicconsciousness, shrink fromanybeingwithafeelingofrepulsion?Howcan he dislike anything?Howcanhehateanybody?Itisabsolutely impossible. Heisinharmonywithall,withthewholeuniverseand the whole universeisafriend,awell-wisher,hissupportandbeneficiary. All separateness goes, all isolation vanishes, all difference disappears,alltemporalityterminatesandalongwith them all and the sense of non-separateness, unification, non-difference eternalityalsoceases.ThisisthestateofBrahman and the KnowerofBrahman.Itisnostateatallliketheaking, dream and deep sleep.YetItincludesallandtranscendsall.Shall we say then that It isastatelessstate?Yes,forwantofbetterterms.

यस्मणदवणणक्संवंत्सरोऽहोमभःपररवततेण।

तद्देवण ज्योततषणं ज्योततरणयुह ोपणसतेऽ मृतृ म् ॥१६ ॥

16. Gods worship that Light of lights (identifiedwith the sun) as immortal Life, under (the order of) which the yearwith its days rolls on.

The supremegrandeuroftheAtman-Brahman,theLightoflights, is being explained.Heisnotonlythelightofthemicrocosmbuthe is also the lightforthemacrocosm.Healoneistherevealerofthe luminaries likethesunandthemoonwhogettheirphysicalpower of illuminationalsofromHim.UnderHisorders,theyearswiththeir subdivisionsofmonths,fortnightsanddaysasalsotheirfurther subdivisionssuchasthehours,minutesandsecondsrollon incessantly.SuchisHisglory.GodsworshipHimasimmortallife. Therefore,hewhodesireslonglifeshouldalsomeditateonHimas such.Heiseternitywithreferencetowhatwecall'time'.Whatthis 'time'is,nonecanexplainincleartерms.Itisasmysteriousasthe Absolute,becauseItisthemanifestationoftheAbsoluteItself.It forms,asitwere,oneofthelegsofthetripodonwhichthewhole phenomenamaybesaidtorest,theothertwolegsbeingspace andcausationwhicharealsoasmysteriousandindescribableas time.Allthethreedonotexistapartfromthe Absolute.Onlythose fortunatefewwhothroughknowledgeandmeditationtranscend 'time'andalongwithittheothertwofactors,spaceandcausation, canknowwhattimereallyis.Thosefewalonecanbesaidtobe reallyfreeandliberatedfromthebondageofthisphenomenal world.TothemaloneshinestheLightthatilluminesallotherlights suchasthesun,moon,etc.,theLightwhichrevealsthetripodof time,spaceandcausationandthewholeuniversewhichappears to restonthattripod.ItistheLightofthesensesandthemindalso, as Itisthepowerbehindthemwhichenablesthemtoillumine respectiveobjects.ThesupremeAbsoluteistobemeditatedas timelessnessasalsotimeandthatwhichtranscendstimeand timelessness.AndthismeditationbestowsImmortalityonthe meditator. (compareBh.GitaverseXI-32whereinLordsays: 'kalosmi -I amthetime'.)

यग्स्मन्पञ्च पञ्चजिण आकणिश्चप्रततग्ष्ठतः।

तमेवमन्य आत्मणिं ववद्धणन्ब्रह्मणमृतृोऽमृतृम् ॥१७॥

17. On which the five five-grouped and the ether stand, that Self alone I hold (as) immortal Brahman; knowing (my self to be that) I am immortal.

The immortal Atman is described in this mantra as that on which the five groups of five and the ether stand. The followers of the samkhya philosophy may contend that the five groups of five are the twenty-five principles referred to in their philosophy. The five five-grouped beings cannot denote the twenty-five categories of samkhya, for the samkhya categories have each their individual difference. Even if they are grouped into five sets of five each, there are no attributes in common to each pentad. They cannot be divided into groups of five on any basis of similarity, because all the twenty-five principles differ among themselves. There is further the enumeration of ether over and above the five groups of five. This will make the number twenty-six in all, which is not in accordance with the theory of the samkhyas. This passage refers to the Atman also as the basis of others, which is all the more against their principle.

Therefore, the phrase pancha-panchajanah does not mean five times five beings, but five beings only each of whom is called a panchajana. It is just like the phrase saptarishi, which denotes the constellation Ursa Major, consisting of seven stars. The word saptarishi is a special name of every one of these seven stars. When we say seven saptarishis, we do not mean seven times seven but seven only, each one of whom being called a saptarishi.

Who are these five beings? We read in the recension of madhyandinas of this Upanishad: "They who have known the Vital force of vital force, the Eye of eye, the Ear of the ear, the Food of the food, the Mind of the mind, have directly realised the most ancient primeval Brahman". Thus the five beings refer to the vital force and the other four. Some may say that this is possible only in the recension of madhyandinas who read the additional word 'the Food of food', and not in the kanva recension where that phrase is omitted and we have only four. The reply is that in this kanva recension where food is not mentioned (see next verse IV-iv-18),

the number five is made up by the inclusion of 'Light' mentioned in the previous verse, where we read 'gods worship that Light of lights'. Although food is not mentioned in this text, yet the 'four' mentioned in that verse together with 'light' mentioned in the text quoted above would make the five beings.

The samkhyas. may object and ask how can the word 'being' be applied to the vital force, the eye, the ear and so on? But this objection equally applies to their categories also. The term 'being' is applied to the vital force in the following texts: 'These are the five beings of Brahman' (Chh. Up. III-xiii-6); 'the vital force is father, the vital force is mother' (Chh. Up. VII-xv-1).

The five beings may also mean the gods, manes, celestial minstrels, demons and rakshasas; or brahmanas, kshatriyas, vaisyas, sudras and nishadas.

'Ether' here means the unmanifested Ether by which the sutra or hiranyagarbha is pervaded and upon which everything is woven as it were, like thread in a cloth (III-viii-11).

That Atman which is the ultimate support and mainstay of all, is one's own Self. This question has been more elaborately dealt with by Acharya Sankara in his commentary on the Brahma Sutras I-iv-11 to 13.

प्रणस्य प्रणर्मुतु चकुश्चकुषरुत

श्रोत्रस्य श्रोत्रं ंमिसो ये मिो ववदुः ।

ते तिथचक्युब्रह्ममम पुरणर्म्यम् ॥ १८ ॥

18. Those who know the very Vitalforce of the vital force and the very Eye of the eye and the very Earof the ear, and the very Mind of the mind, have known Brahman,the ancient and the first with certainty.

In connection with the explanation ofthe term panchajanah of the preceding mantra this mantra has been referred to.

Those who know the very Vital force of the vital force, the very Eye of the eye, and so on, have known Brahman, because Brahman alone is the source of consciousness present in all the organs enabling them to perform their respective functions (Ken. Up. I. 2). Divested of the light of Brahman, they are non-existent. He is the Mind of the mind, because He is not a sense-object that can be cognised by the mind but the innermost Self from which all words return without reaching it together with the mind (Tai. Up. II-9).

मिसैवैणुिद्रष्टव्यम्ोह ि्णिणग्स्त ककंचि ।

मृतूयोः स मृतूयुमणप्ितित य इह ि्णैव पश्यतत॥१९॥

19. Bythemindaloneshould(Brahman)bedirectlyrealised. Herein(intheSelf)thereexistsnodiversitywhatsoever.Hewho beholdsdiversity,asitwere,herein(intheSelf),attainsdeathafter death.

How thenthatBrahmanistoberealisedwhoisbeyondthefieldof operationsofthemindandtheorgansandisthesourceand supportofall?Theansweris,bythemindaloneshouldBrahman be realised.Themindshouldbepurifiedbytheknowledge obtained fromthepreceptorandthescriptures.

The mindisoftwokinds,viz.,thepureandtheimpure.Thelatter is filledwithsubtleimpressionsofpastkarmas,egoism,greedand the like.Brahmancanbeknownonlybyapuremindthroughthe

pasaggsai,on of the fourfold qualification of viveka, shadsampatandmumukshutva(discrimination,dispassion,thesix virtues andaspirationforliberation),andthethreefoldpracticeof sravana,mananaandnididhyasana(hearing,reflectionand constant meditation ontheinnermost Self).

In Brahmanthereisnointernalorexternaldiversityofanysort.

BrahmanispureConsciousness.Heisdestituteoftheattributes of the samsara.Itisduetoignorancethatonesuperimposes diversitiesinHim.TheknowerofBrahmanrealisesthatthereis Brahmanaloneandnothingelseexistsandthatthisworldisonly

the manifestation of Brahman.He, therefore, does not see even the slightest difference in Himfor the difference also is seen as Brahman. He who sees anydifference in Brahman different from Brahman through ignorance,lack of knowledge of the Truth, is caught up in the whirlpool ofmetempsychosis.

एकरै्वणुिद्रष्टव्यमेतदप्रमयं ध्रुवम् ॰। ववरजः पर आकणिणदज आत्मण महणन्नुवः॥२०॥

20. This unknowable (by meansofobjectiveknowledge), unchangeable, pure Self (who is)beyondtheether,is unborn, great and eternal should be realisedashomogeneousunity only.

He is unknowable by the ordinarymeansofobjectiveknowledge, but He can be known by the negationofallfiniteattributes by the practice of neti-neti doctrine, as theone,non-dual,homogeneous, unchangeable, extremely pure, beyondeventhemostsubtle ether, the unmanifested, free of the six changessuchasbirth,existence, change, growth, decay and death, vasterandmorepervasive than space, immutable and yet immediate,immanentand also transcendental.

तमेव ीरो ववज्ञणय प्रज्ञणं कुवीत ब्रणह्मर्ः ।

ंिणुिध्यणयणद्बहून्शब्दणिवणचो॰ ववनलणपिं दह तत् ॰॥इतत॥२१॥

21. After having known Him alone, the intelligent brahmana should accomplish realisation. He should not reflect upon many words that are tiring to the organ of speech.

After knowing through the instructions of the preceptor and the scriptures, Brahman who is beyond the unmanifested ether, who is unborn, eternal as mentioned in the preceding mantra, then alone can the intelligent aspirant attain direct realisation of what he has already known, by practising attenuation of the vasanas or subtle impressions and destruction of the mind. He should, at this stage, stop all logical argumentations. It is only in the beginning that they are of use, as they enable him to have an intellectual

grasp of the correct import of the mantras of the Upanishads. But once he has acquired it, he should try to abandon the texts by devoting himself to constant meditation. In the advanced state, repetition of and reflection upon words of texts, would only be tiring to the organ of speech and the mind. The Mundaka Upanishad also voices the same view in its mantra II-ii-5.

स वण एष महणिज आत्मण योऽयं ववज्ञणिमयः प्रणरे्षु य एषोऽन्तर्हृदणय आकणिस्तग्स्मञ्छेते, सवस्णय वी सवस्णयैणिः सवस्णयणथर्पततः स ि सणरुिण कमर्णण भूयणि् ्ि ो एवणसणरुिण कीयणि; एष सवेश्वर, एष भूतूणथर्पतत; एष भूतूपणल एष सेतुववर्णरर् एषणं लोकणिणमसंभेदणय; तमेतं वेदणिुवचिै ब्रणह्मर्ण ववववददषग्न्त यज्ञै दचिै तपसणऽचिकि; एतमेव वाददत्वण मुतिुभवणतत । एतमेव प्रव्रणग्जो लोकममच्छन्तः प्रव्रजग्न्त । एतद् स्म वै तत् ्पूवे ववद्वणंसः प्रजणं ि कणमयन्ते, ककं प्रजयण कररष्यणमो येषणं ोऽयमणत्मणयं लोक इतत; ते ह स्म पुत्रैषैर्णयणश्च ववत्तैषैर्णयणश्च लोकैषर्णयणश्च व्युत्णियणि मभक्णचयं ंचरग्न्त; यण ह्येव पुत्रैषैर्ण सण ववत्तैषैर्ण, यण ववत्तैषैर्ण सण लोकैषर्ण, उभे ह्येते एषरे् एव भवतः । स एष ेतत ेत्यणत्मण, अगृह्यो ि दह गृह्यते, अीयो ि दह ीयतेण, असङ्गो ि दह सज्यते, अमसतो ि व्यिते, ि ररष्यतत; एतमु ु हैवैते ि तरत इतत—अतः पणपमकरवममतत, अतः कल्यणर्मकरवममतत; उभे उ हैवैष एते तरतत, ीं ं कृतणकृते तपतः ॥२२ ॥

22. Verily, He is thisgreat unborn Self who, amidst the organs, is identified with the intellect. In that space which is within the heart, lies the controller ofall, the ruler of all, the lord of all. He does neither become greatby good actions, nor small by bad actions. He is the ruler of all;He is the lord of all; He is the protector of beings; He is the embankment and boundary for the non- separation of these worlds. The wise seekers desire to know Him by the recital of vedas, by sacrifice, by charity (and) by the vow of moderate eating. Having known Him alone, (he) becomes a sage.

Desiring this world of the Self indeed, mendicants leaving the homes move about. Verily, this was why the knowers (of Brahman) in olden days did not desire progeny (thinking): "What shall we, whose world is this Self, do with progeny?" They having risen above the desire for sons and desire for wealth and desire for worlds, took to mendicancy; for, that which is desire for sons is desire for wealth; that which is desire for wealth is desire for worlds. Verily both these are desires only. This Atman is that which is indicated by 'Not this, Not this', (It is) imperceptible, for (It is) not perceived; (It is) unshrinking, for (It) does not shrink; (It is) unattached, for (It) does not attach; (It is) untrammelled; (It) does not suffer pain; (It) does not perish. Him indeed these two do not overtake: 'Hence I did bad', 'hence I did good'. He verily overcomes these two. (Acts) done or not-done do not afflict him.

Whatever has been told above regarding bondage and liberation, together with their causes, is being summarised again for the sake of glorification of the supreme knowledge and its correct understanding.

Various kinds of sadhanas like the recital of vedas, sacrifices and the like, are done only for the attainment of this most blessed state of Brahman. Having attained Him one becomes a real sage, because he desires no more, he grieves no more and he fears no more. Desirous of Him alone, the mendicants lead a wandering life. He who is the knower of Brahman, does not desire for anything. Because, desire even for the smallest and the most insignificant thing is born of ignorance. That is why in olden days the wise Knowers took to the life of mendicancy. Desire born of ignorance is always binding. Its renunciation alone paves the way for eternal bliss. Whatever they did in ancient days for the sake of the attainment of Brahman, the same is being done today also, by those in whose purified hearts the light of discrimination shines in all its brightness.

Knowing that Brahman who is one's own Atman, the witness, the eternal Self, one completely frees oneself of all commissions and omissions. Being free from the three knots of the heart, viz.,

ignorance, desire and action, he does not attach himself to the results of any action done or not done.

तदेतदृचणभ्युक्तम् ॒।

एष तित्यो मदहमण ब्रणह्मर्स्य

ि वर्तेण कमर्ण ण ॊ कीियणि् ॒।

तस्यैव स्यणत्पदववत्, ॒ तं वव्ददत्वण

ि मिलप्यते कमर्णण पणपकि ॥ इतत ॥

तस्मणदेवंववच्छणन्तो दणन्त उपरतग्स्तततकुः समणदहतो भूतूवणत्मन्येवणत्मणिं पश्यतत, सवमणणत्मणिं पश्यतत, ीिं पणप्मण तरतत, सवं ंपणप्मणिं तरतत; ीिं पणप्मण तपतत, सवं ंपणप्मणिं तपतत, ववपणपो ववरजोऽववथचककत्सो ब्रणह्मर्ो भवतत; एष ब्रह्मलोकः सिणट एिं प्रणवपतोऽसीतत होवणच यणज्ञवल्क्यः सोऽहं

भगवते ववदेहणि् ॒ददणम्ममणं चणवप सह दणस्यणयेतत ॥ २३ ॥

23. There this rik-mantra is quoted: This is the eternal glory of a brahmana. It neither increases by action, nor decreases (by it). One ought to be the knower of his state (nature). Having known It, one is not tainted by evil actions. Hence, such a knower, having become calm, controlled, indifferent to enjoyments, enduring (and) absorbed in concentration, beholds the Self in the Self itself, beholds all as the Self. Him evil overcomes not, all evil he overcomes. Him the evil afflicts not, he burns all evils. He becomes a Knower of Brahman, devoid of sins, free from impurity and doubts. This is the world of Brahman. O Emperor, you have attained It-said Yajnavalkya. (King Janaka said:) "I offer to your noble self the empire of Videha together with myself, for your service."

This is the eternal glory of a knower of Brahman who is best described as 'Not this, Not this'. This glory is transcendental and, therefore, does not depend upon the fruits of actions which pertain

only to the phenomenal world. The knower is established in his own Self and he beholds the Self in the Self itself, because the false identification with the not-self has come to an end, and what remains is, therefore, his Self alone, the Self of all. He beholds all as the Self, because having attained the real vision pertaining to the Absolute he is unable to differentiate himself from anything, either subjective or objective. He is fully identified with one and all.

From the point of view of the realised sage, we may say all actions both good and evil belong to the field of ignorance and, therefore, do not exist as such. He overcomes ignorance and, thereby, overcomes all its concomitant effects also in the form of this world phenomenon which now reveals itself as nothing but the Self.

This much is the topic regarding the knowledge of Brahman, together with the process and essential requisites for the attainment of this stupendous, supreme transcendence. To requite the knowledge received, king Janaka offered the kingdom of Videha together with himself. He thus offered himself and all his possessions to his preceptor, sage Yajnavalkya. The attainment of Brahman is the supreme, eternal and natural possession of one and all. It is everyone's birthright. Everyone is really that supreme Absolute. King Janaka was also That alone, but an unreal, so-called ignorance was veiling his intellect. This veil was removed by his preceptor-sage Yajnavalkya through instructions on that self-same supreme Truth. This is the highest good. This is the culmination of all spiritual practices.

सवणएषमहणिजआत्मणऽन्णिदोवसुदुणिववन्दतेवसु य एवंवेद ॥ २४ ॥

24. Indeed this is that great Self who is unborn, the eater of food (and) the giver of riches; (he) who knows thus, obtains riches.

The Upanishad now eulogises the knowledge of Brahman. That Brahman who has been discussed in the preceding mantras is also the consumer of food and the giver of riches. He is also the eater of all food in the form of this manifested universe, for it merges into

Him alone, even as it emanated from Him and continued to rest in Him, like the rope-snake in the rope, or the mirage-water in a desert. He is not only connected with the results pertaining to transcendental silence, but also to the visible world. He who meditates upon Brahman with these attributes, obtains riches. He who knows Him with these attributes verily attains everything of this world, because he realises his identity with one and all. He who thinks that the beings and objects as different from the Self, is ousted by those very beings and objects. He cannot attain them for they will always remain external to him. But, he who knows no difference, attains the all.

स वण एष महणिज आत्मणजरोऽमरोऽमृतोऽभयोब्रह्मअभयंवैब्रह्मअभयं
;
,

दह वै ब्रह्म भवतत य एवंवेद ॥ २५ ॥

॥इतत चतिुणध्णयणयस्य चतिुं ंब्रणह्मर्म् ॥

25. Indeed, this that great Self who is unborn,undecaying, undying, immortal, fearless, is Brahman. Fearlessness indeed is Brahman. He who knows thus, verily becomesthe fearless Brahman.

This mantra gives the summary of what has been taught so far. He who attains Brahman becomes fearless, because wherever there is ignorance, there is fear in the form of relative existence and its concomitants. He who knows Brahman who is unborn, undying, immortal, fearless, goes beyond ignorance, and thus crosses The Ocean of metempsychoses and attains his real nature which is the same Brahman alone.

Summary

To summarise what has been stated in this fourth section of the fourth chapter, named saririka-brahmana, the section starts with the process of transmigration of the jiva and discusses the nature of the cause of physical embodiment, birth and death, and the means of liberation therefrom. While the transmigrating jiva is really Brahman, the supreme Soul, It as though plays the part of

the jiva when It cognises itself through the intellect, Its own manifestation. It becomes the intellect, as it were, and seems to possess all the attributes of the intellect. Similarly, with the mind, vital force, organs and the body, as also the objects, It identifies itself, and as though, possesses their characteristics. So, at the time of the so-called death, when the organs in the body merge in their universal counterparts otherwise called their presiding deities, their particular functions cease. All the organs are said to gather round the prana and merge in it. The prana thus carrying with it all the organs goes to the heart and therefrom leaves the gross body either through an upward gradatory movement in which case it passes out through the crown of the head, or through horizontal movement when it gets out through the eye, ear, nose, or mouth, or through a downward movement by the lower two orifices. It is the fructifying karmas which determine the passage of the jiva which in its turn determines the nature of next birth. The jiva becomes feebly aware at this time, as in a dream, of the life which it has to lead next. This is substantiated through the analogies of the leech leaving one grass only after catching hold of another and of the goldsmith melting old worn out ornaments and making new ones more beautiful than the old ones.

One's most intense desires determine the next birth. Therefore, if there is no desire, there will be no more rebirth and hence no more suffering and death. To effect the cessation of desires, one must know what exactly causes desire. It is a confusion in the mind that is at the root of all desires. The desire for final freedom, when projected through the senses, becomes desire for objects. And these senses, finite in nature by themselves, can never hope to attain the Infinite which they long for. This secret must be realised and proper means adopted to escape from the clutches of the senses and the mind. Otherwise, the cycle of births and deaths would continue incessantly, taking the jiva from birth after birth to death after death. Even a single desire left unfulfilled will catch hold of the jiva. It may be in the next birth or after millions of births. The fruits of karmas are experienced in the various worlds in which the

jiva takes its births. One who has no desire does not take another birth as his pranas do not move, but dissolve in the cosmic prana, even as the space in a pot merges in the space outside when the pot is broken, or as the waves and foam in the sea subside in the sea from which they arose and appeared to exist for a time.

This section gives some practical hints about the path of liberation, quoting a few verses from other parts of the vedas. The spiritual path, it should be known, is very difficult of comprehension. Some say it is the same for all, while others opine that it is different from person to person. These are not contradictory or confusing statements. The path is ultimately the same for all, as it is non-different from the non-dual Supreme, the Goal to be attained by treading the path, but which, in the early stages, appears to be different to the aspirants of varying temperaments. To start with, the aspirants practise meditation resorting to a single faculty, viz., the mind, but as he progresses all other faculties are drawn into itself, so much so, the whole personality is absorbed in the meditation, doing away with all the apparent differences of the earlier stages. The experiences which the aspirants meet with in the intermediate stages may differ according to the guna predominating at the time. They are only indications of progress and are not to be mistaken for the Goal.

Citing two mantras occurring in the Isavasya Upanishad, the necessity on the part of the aspirants to blend together the paths of knowledge and karma is highlighted. Knowledge of the nature of the truth which is non-temporal, non-spatial and non-causal should be the basis for the life in this space-time-causation-bound-world. A map of the countries one has to tour is unavoidable, but the map itself is not the countries, though the map is helpful as an indicator. Similarly, the objective knowledge one has is in his internal organ, the mind or the intellect, while the content of that knowledge is in the world outside. Knowledge itself is devoid of content, and the content as such is bereft of knowledge. Treading this most hazardous path is compared to walking on a razor's edge. If any one in a million realises the supreme Goal as 'I am Brahman',

from that very moment ceases all activity, all effort and all strain by the body and the mind. Because, he has become the all. All this is He himself. A most astounding and superb experience comes to him wherein his small little body is replaced by the whole universe. He is no more a limited being. If at all a body has to be attributed to him, it is the whole universe, nothing less than that. As the ignorant one identifies himself with his individual body and feels that he is the body and nothing but the body, this wise man may be said to identify himself with all the worlds, the whole of the macrocosm including the microcosm. There is no difference between the microcosm and the macrocosm, as both have merged themselves in the pure, non-dual Existence-Consciousness-Bliss. His thoughts, words and actions no more bear the stamp of individuality and separateness. With the abolition of individuality and separateness, universality and identity also necessarily go out of the picture. Everything here, the so-called finite, is the expression of the Infinite and therefore non-different from the Infinite.

A meditation on the Supreme as timelessness is given. The gods who stand for the senses and the mind become eternal and immortal, as they transcend time. This freedom from the limitation of time simultaneously takes the aspirant beyond space and causation, because these two are only two other limited forms of the unlimited, infinite, supreme Reality.

Meditation on Brahman with the help of His expressions in the form of the five senses and then five objects which include in them the whole cosmos also leads to the same Goal, for He is the common source and support of all the senses as well as their objects. Here, the senses include the mind and the intellect. Though He is unknowable through the lower mind full of desires and passions, He is known only through philosophical reasoning by the purified mind, the mind rid of its rajas and tamas. Such a mind predominated by sattva-guna, gradually becomes completely pure when it is able to reflect the Atman fully and most clearly, even as a crystal-clear, calm water surface in a lake reflects the shining sun

above fully and clearly. The Self is depicted as more expansive than space, but having no birth and death like space, and as pure sentience or consciousness unlike the space which is inert and non-sentient. Like a compassionate mother, to whom scriptures very often compare the vedas, the Upanishad gives a piece of sane advice to the seekers, especially to those advanced ones who have reached the higher stages of meditations. Such sadhakas are warned against too much of reading and speaking, which have been helpful up till now but which, if continued, would only obstruct further progress. The sincere seeker should understand the nature of the supreme Truth and put what he has understood into daily practice. His day-to-day practice should be based on correct understanding without which all attempts of spiritual attainment would only prove futile.

The section concludes with a restatement of what has been already stated in the earlier preceding mantras. The Self within everyone is not finite and limited, an object to be contained within the small space in the fleshy organ called heart. It is the all-pervading and transcendent Reality which is best described through the aphoristic epithets neti, neti- 'Not this, Not this'. mantras II-iii-6, III-ix-26, IV-ii-4 and IV-v-15 in this Upanishad also refer to this description, as it is the best one, all others being vitiated by limitation and finitisation of the supreme Truth which is unlimited and infinite, nay which transcends every possible expression by the mind and speech. The source of all evil is the self-affirmation usually referred to as the ego in man. This ego or the "I" principle is to be thinned out and finally destroyed, or in the alternative, expanded further and further and blown out like a toy balloon. In either way, the self-affirming principle loses its limiting nature and transforms itself into cosmic ahamkara which is only another term for hiranyagarbha. One who identifies himself with hiranyagarbha who is non-different from isvara and Brahman, though generally referred to as a brahmavit, a Knower of Brahman, is really Brahman Himself. The particle 'of' in the expression

'Knower of Brahman' is redundant, although its deletion will lead to bad grammar.

This can be put in another way. The fundamental mistake everyone commits is to think oneself as the subject and all others, sentient and non-sentient beings, as objects. This is due to ignorance. The truth is that the subject is all-inclusive of everyone and everything, exclusive of none. We should possess this Knowledge which redeems us from samsara by destroying the original ignorance. All that we think, speak and act in order to attain this saving knowledge is sadhana or spiritual practice. When one gets established in this Knowledge wherein there are no objects different from the subject, the world of objects of the ignorant state itself becomes, as it were, transformed into the world of the one, non-dual Subject which is referred to by several epithets such as God, Atman, Brahman, Truth, Absolute, and so on.

In this pristine, pure Consciousness or Awareness, there is no place for a second thing and so it is said that there is no good and evil, no merit and sin, no virtue and vice, in short no duality. Goodness, merit, virtue, and all other good qualities become the very nature of a Knower of Brahman. He is tranquil and calm. It is not the transient mental calmness or tranquillity that is experienced by ordinary men when a long felt desire is fulfilled. The very same mind which has been experiencing pleasure and pain has now transformed itself into the Atman, the supreme Peace. He being the Self in all, the Upanishad says that He enjoys the fruits of everybody's actions. This word 'enjoys' is not to be understood in its ordinary connotation. It is for want of better expressions, due to the incapacity of human language to express the supreme Reality, the Upanishad is compelled to use such words to describe Brahman and a Knower of Brahman.

Thus Ends the Fourth Section Entitled

Sariraka-Brahmana in the Fourth Chapter

SECTION V

MAITREYI-BRAHMANA

In the third section of this chapter, it has been shown that the Atman is the Light of man and that He is independent of the evils pertaining to dream and waking states which are adventitious to Him, that He is transcendent, ever free and absolute. In the same section it has been proved that He is free from transmigratory existence born of ignorance.

In the fourth section which is called sariraka brahmana, it has been shown in detail that the Atman coming in conjunction with the limiting adjuncts of intellect, mind, etc., apparently undergoes various relative existences in the form of the transmigratory jiva. At the time of death, the Self withdraws the organs into the subtle body and comes to the heart. The Soul then accompanied by the mind, prana, senses, and the subtle elements, departs through some part of the body such as the eye, ear and the like. He carries with himself the past impressions, meditation and work. The Soul has then the vision of the body which he is to obtain, just before he departs from the body. After death, he obtains the other one which is then animated by the presiding deities of the senses, mind, etc. A man of craving alone transmigrates; a man without craving goes nowhere. He merges himself in his own Atman and his organs do not depart. Being Brahman, he attains Brahman. He becomes fearless. He is untouched by work done and not done. He sees no diversity in and out. He passes beyond all doubts and evils. Such is his glory.

The present section is practically a restatement of the 4th section of the 2nd chapter. This is done by the Upanishad either for laying greater emphasis upon the truth already inculcated, or for showing the conclusion by a repetition of the proposition after the manner of logicians, or it may be simply a second edition of the same brahmana gathered from two different sources and preserved for the sake of tracing out the evolution of the vedic literature in which case the present brahmana is distinguished from the former by its

being older than that as is evident from the 1st mantra and parts of the 14th and 15th mantras.

The mantras and their literal translations alone are given here, as commentaries have already been given in section iv of chapter II.

अि ह यणज्ञवल्क्यस्य द्वेभणयेबभूवतुः - मैत्रेयी च कणत्यणयीचतयोहण ;

मैत्रेयी ब्रह्मवणददी बभूव, स्त्रीप्रज्ञैव तदह णकणत्यणयी; अिह

यणज्ञवल्क्योऽन्यद्वृतूतमुपुणकररष्यि् ॥१ ॥

1. Now, it is said that there were twowives of Yajnavalkya, Maitreyi and Katyayani. Of those two, Maitreyiwas a brahma-vadini (always fond of discussing about the Absolute) while Katyayani had the usual domestic knowledge of awoman. Then (one day), Yajnavalkya, wishing to embraceanother order of life, (viz., sannyasa, called Maitreyi and said:) मैत्रेयीतत होवणच यणज्ञवल्क्यः प्रवग्जष्यन्वण अरेऽहमस्मणत्स्णिणदग्स्म , हन्त तेऽयिण कणत्यणयन्यणन्तं करवणरीतत ॥ २ ॥

2. "Maitreyi," saidYajnavalkya, "behold, I am about to take up the wandering life (leaving) this place. Let me make a final settlement (of my property)with you and that Katyayani."

सण होवणच मैत्रेयी,यनणु मि इयं भगोः सवणण पृथिवी ववतेतिे पूर्ण णस्यणत्, स्यणं न्वहं तिणमृतृणहो३ ितत ितत होवणच यणज्ञवल्क्यः, यिवोपकरर्वतणं जीववतं तिव ते जीववतं स्यणत्, अमृतृत्वस्य तु िणिणग्स्त ववतेतितत ॥३ ॥

3. That Maitreyi said: "Venerable sir, if now this whole earth filled with wealth were mine, would I really become immortal by that, or not?" Yajnavalkya said: "No, as the life of those who are affluent and rich, even so would be your life. But there is no hope of immortality through wealth."

सण होवणच मैत्रेयी,यिणहंणिमृतृणस्यणंककमहंतिकुयणणम् ? यदेव भगवणन्वेद तदेव मे ब्रूहीतत॥४॥

4. That Maitreyi said: "What shall I do with that through which I would not become immortal? What indeed you know, revered sir, that alone tell me.

स होवणच यणज्ञवल्क्य, वप्रयण वै खलु ्ुो भवती सती वप्रयमवृरूत्, ् हन्त तदह ण भवत्येतद्व्यणख्यणस्यणमम ते, व्यणचक्ष्णर्स्य तु मे तिददध्यणसस्वेतत ॥५ ॥

5. That Yajnavalkya said: "Dear indeed you have been to me and now you have (by such an enquiry) increased (that) dearness (love). Let me then explain it to you. But do meditate upon (it) while I am explaining.

स होवणचि् वण अरे पत्युः कणमणय पततः वप्रयो भवततआत्मिस्तु कणमणय पततः वप्रयो भवतत । ि वण अरे जणयणयै कणमणय जणयण वप्रयण भवतत , आत्मिस्तु कणमणय जणयण वप्रयण भवतत । ि वण अरे पुत्रणर्णं कणमणय पुत्रणः वप्रयण भवग्न्त, आत्मिस्तु कणमणय पुत्रणः वप्रयण भवग्न्त । ि वण अरे ववत्तस्य कणमणय ववत्तं ंवप्रयं भवतत, आत्मिस्तु कणमणय ववत्तं ंवप्रयं भवतत । ि वण अरे

ीपिूणं कणमणय पिवः वप्रयं भवग्न्त, आत्मिस्तु कणमणय पिवः वप्रयण भवग्न्त । ि वण अरे ब्रह्मर्ः कणमणय ब्रह्म वप्रयं भवतत, आत्मिस्तु कणमणय ब्रह्म वप्रयं भवतत । ि वण अरे क्त्रस्य कणमणय क्त्रं ंवप्रयं भवतत, आत्मिस्तु ु कणमणय क्त्रं ं वप्रयं भवतत । ि वण अरे लोकणिणं कणमणय लोकणः वप्रयण भवग्न्त, आत्मिस्तु कणमणय लोकणः वप्रयण भवग्न्त । ि वण अरे देवणिणं कणमणय देवणः वप्रयण भवग्न्त, आत्मिस्तु कणमणय देवणः वप्रयण भवग्न्त । ि वण अरे वेदणिणं कणमणय वेदणः वप्रयण भवग्न्त, आत्मिस्तु कणमणय वेदणः वप्रयण भवग्न्त । ि

वण अरे भूतणिणं कणमणय भूतूणति वप्रयणणर् भवग्न्त, आत्मिस्तु कणमणय भूतूणति वप्रयणणर् भवग्न्त । ि वण अरे सवस्णय कणमणय सवं ंवप्रयं भवतत, आत्मिस्तु कणमणय सव णवप्रयं भवतत । आत्मण वण अरे द्रष्टव्यः - श्रोतव्यो मन्तव्यो तिददध्यणमसतव्यो मैत्रेतेयः आत्मति खल्वरे दृष्टे श्रुते मते ववज्ञणत इदं सवं ं ववददतम् ्॥६॥

6. He (Yajnavalkya) said: "Verily, not for the love of the husband, my dear, is the husband dear (to his wife), but for the love of the Self, is the husband dear (to his wife). Verily, not for the love of the wife, my dear, is the wife dear (to her husband), but for the love of the Self, is the wife dear (to her husband). Verily not for the love of the sons, my dear, are the sons dear (to the parents) but for the love of the Self, are the sons dear (to the parents). Verily, not for the love of wealth, my dear, is wealth dear (to a rich man), but for the love of the Self, is wealth dear (to him). Verily, not for the love of animals, my dear, are animals dear (to a man), but for the love of the Self are animals dear (to him). Verily, not for the love of a brahmana, my dear, is a brahmana dear (to others), but for the love of the Self, is a brahmana dear (to them). Verily, not for the love of a kshatriya, my dear, is a kshatriya dear (to others), but for the love of the Self, is a kshatriya dear to others. Verily, not for the love of the worlds, my dear, are the worlds dear (to man), but for the love of the Self are the worlds dear (to him). Verily not for the love of gods, my dear, are gods dear (to all), but for the love of the Self are the gods dear (to all). Verily, not for the love of the vedas, my dear, are the vedas dear (to man), but for the love of the Self are the vedas dear (to him). Verily, not for the love of beings, my dear, are beings dear (to others), but for the love of the Self are beings dear (to them). Verily, not for the love of all, my dear, are all dear (to man), but for the love of the Self are all dear (to him). O Maitreyi, verily the Self should be seen (realised), heard, reflected on, and meditated upon. Certainly, my dear Maitreyi, by seeing (realising); hearing, reflecting on, and by knowing the Self, all this is known.

ब्रह्मतंपरणदणद्योऽन्यत्रणत्मिोब्रह्म वेदक्त्रं ंतंप़रणदणद्योऽन्यत्रणत्मिःक्त्रं

वेदल़ोकणस्तं परणदुयुोऽन्यत्रणत्मिो लोकणन्वेददेवण़स्तंपरणदुयुोऽन्यत्रणत्मिो

देवणन्वेद़वेदणस्तं परणदुयुोऽन्यत्रणत्मिोवेदणन्वेदभूतूणति ़तंपरणदुयुो-

ऽन्यत्रणत्मिो भूतूणति वेदसव़ं ंतं परणदणद्योऽन्यत्रणत्मिःसवं ंवेदइदंब्रह्म ,

इदं क्त्रम्, ् इमे लोकण, इमेदेवण, इमे वेदण, इमणतिभूतणति, इदं सवं ंयदयमणत्मण

॥७ ॥

7. The brahmana rejects him who knows the brahmana as something other than the Self. The kshatriya rejects him who knows the kshatriya as something other than the Self. The worlds reject him who knows the worlds as something other than the Self. The gods reject him who knows the gods as something other than the Self. The vedas reject him who knows the vedas as something other than the Self. The beings reject him who knows the beings as something other than the Self. Everyone rejects him who knows everyone as something other than the Self. This brahmana, this kshatriya, these worlds, these gods, these vedas, these beings, all this is this Self.

सयिण दुनुदुभेुहणन्यमणिस्य ंिबणह्यणञ्छब्दणञ्छक्ुयिणद्ग्रहर्णयदुनुदुभेुस्तु

,

ग्रहरि्ि – दुनुदुभ्ुयणघणतस्य वणंि–ब्दोगृहीतः॥८॥

8. As when a drum is beaten one cannot grasp its several different notes, but they are grasped when the drum or the beater is grasped.

स यिण ंिड्खस्य ध्यणयमणिस्य ंि बणह्यणञ्छब्दणञ्छक्ुयिणद्ग्रहर्णय ,

ड्खिस्य तु ग्रहरि्ि—ड्खध्मस्य वण— ंिब्दो गृहीतः॥९॥

9. As when a conch is blown, one cannot grasp its different notes, but they are grasped when the conch or its blower is grasped.

स यिण वीर्णयै वणद्यमणिणयै ंि बणह्यणञ्छब्दणञ्छक्ुयिणद्ग्रहर्णय, वीर्णयै तु

ग्रहरि् वीर्णवणदस्य वण— ंिब्दो गृहीतः ॥ १० ॥

10. As when a vina is played one cannot grasp its different notes, but they are grasped when the vina or its player is grasped.

स यिणदै्रर्णनिरभ्यणदहतस्य पिृनरूमण ववतिश्चरग्न्त, एवं वण अरेऽस्य महतो

भूतूस्य तिःश्वमसतमेतद्यदृनवेदो यजुवेदः सणमवेदोऽविणणङ्थगरस इततहणसः

पुरणरं् ववद्यण उपतिषदः श्लोकणः सूत्रणण्यिुव्यणख्यणिणति व्यणख्यणिर्णीष्टं

हुतमणमितं पणतयतम्, ् अयं च लोकः, परश्च लोकः सवणणर् च भूतूणति;
अस्यैवैतणति सवणणर् तिःश्वमसतणति ॥११॥

11. Assmoke separately issuesforthfromafirekindledwithdamp fuel, even so, verily, my dear, theserigveda,yajurveda,samaveda, atharvangirasa, history, ancient lore, sciences, Upanishads, verses, aphorisms, explanations, commentaries, sacrifices, oblations into the fire, food, drinkandthisworldandtheother world, all beings, all these arebreathedoutofthis(greatBeing). Allthese are (like the) breath ofthis(greatBeing)only.

स यिण सवणणसणमपणं समुद्र एकणयिमूय्ुवं सवेषणं स्पिणिणणं त्वगेकणयिम्एवं् सवेषणं गन्निणं िणमसके एकणयिम्एवं्सवेषणं रसणिणं ग्जह्वैकणयिम्एवं ,् सवेषणं रूपणर्णं चकुरेकणयिम्, ्एवं सवेषणं िब्दणिणं श्रोत्रमेकणयिमूय्ुवं सवेषणं संकंल्पणिणं मि एकणयिम्, ्एवं सवणसणणं ववद्यणिणं र्हदयमेकणयिम् ्एवं सवेषणं कमर्ण णं हस्तणवेकणयिम्, ्एवं सवेषणमणन्दणिणमुपुस्ि एकणयिम्, ्एवं सवेषणं ववसगणंर्प्णयुरेकणयिम्, ्एवं सवेषणमध्विणं पणदणवेकणयिम्, ्एवं सवेषणं वेदणिणं वणगेकणयिम् ्॥१२ ॥

12. As the sea istheonegoalofallwaters,astheskinistheone goal of all touch,asthenostrilsaretheonegoalofallsmell,asthe tongue is the onegoalofalltaste,astheeyeistheonegoalofall forms, as the earsaretheonegoalofallsound,asthemindisthe one goal of all deliberations,astheheart(intellect)istheonegoal of all knowledge,asthehandsaretheonegoalofallaction,asthe generative organistheonegoalofallsexpleasure,astheanusis the one goalofallexcretion,asthefeetaretheonegoalofall motion, as theorganofspeechistheonegoalofallvedas.

स यिण सैन्र्वघोऽन्तिरोऽबणह्यः कृत्स्ि रसघि एव , एवं वण
अरेऽयमणत्मणिन्तरोऽबणह्यः कृत्स्ि प्रज्ञणिघि एव; एतेभ्यो भूतू भ् यः

समुत्णिय तणन्येवणिुवविश्यतत, ि पे्रेत्य संज्ञणस्तीत्यरे ब्रवीमीतत होवणच यणज्ञवल्क्यः ॥१३ ॥

13. As a lumpofsaltis without inside and outside, completely a mass of tasteonly, even so, my dear, is this Self, without inside and outside,completely a mass of consciousness only. Having sprung forthfromthese elements with them verily is (Its separate existence) destroyed. Having departed, (there) is no (particular) consciousness.This, my dear, I saythus spoke Yajnavalkya.

सण होवणच मैत्रेयीअ्त्रैवै मण भगवणन्मोहणन्तमणपीवपपत् ि ,वृष्ा् अहममं ं ववजणिणमीतत स होवणच ि वण अरेऽहं मोहं ब्रवीमम अवविणि्ी वण अरेऽयमणत्मणिुग्च्छवत्तर्मण ण॥१४॥

14.Maitreyisaid:Herein alone, revered sir, you have put me in bewilderment. Indeed I am not understanding this. He (Yajnavalkya) replied: My dear, I certainly do not speak (anything) bewildering. This Self, my dear, is imperishable and of indestructible nature.

यत्र दह द्वैतममव भवतत तददतर इतरं पश्यतत तददतर इतरं ग्जघ्रतत तददतर

, ,

इतरं रसयते, तददतर इतरममभवदतत, तददतर इतरं ि्रूोतत तददत्र इतरं मिुते, तददतर इतरं स्पिृतत, तददतर इतरं ववजणिणतत यत्र त्वस्य ;

सवमणणत्मैवणभूत्, ् तक्ति कं पश्येत्, ् तक्ति कं ग्जघेत्, ् तक्ति कं रसयेत् , ् तक्ति कममभवदेत्, ् तक्ति कं ि्रूयणत्, ् तक्ति कं मन्वीत, तक्ति कं स्पिृेत्, ् तक्ति कं ववजणिीयणत् ्? यिेदं सवं ंववजणिणतत तं कि ववजणिीयणत् ् ? स एष ितत ित्यणत्मण, अगृह्यो ि दह गृह्यते, अिीयो ि दह ियतेण, असङ्गो ि दह सज्यते, अमसतो ि व्यिते, ि ररष्यतत; ववज्ञणतणरमरे कि ववजणिीयणत्, ् इत्युक्तणिुणसिणमस मैत्रेयि, एतणवदरे खल्वमृतृत्वममतत होक्त्वण यणज्ञवल्क्यो ववजहणर ॥१५ ॥

॥इतत चतिुणध्ायणयस्य पञ्चमं ंब्रणह्मर्म् ॅ॥

15. For, wherethere is duality, as it were, there oneseesanother, there one smells another, there one tastes another,thereone speaks with another, there one hears another, thereonethinksof another, there one touches another, there one knowsanother;but wherein everything has become his Self alone, therewherebyand what would (one) see, there whereby and what would(one)smell, there whereby and what would one taste, there wherebyandwhom would one speak with, there whereby and whom wouldonehear, there whereby and what would one think of, therewherebyand what would one touch, there whereby and what wouldoneknow? Whereby would one know Him by whom one knowsallthis?This Self is indicated by 'Not this, Not this'. It is imperceptible,foritis not perceived. It is unshrinking, for it does notshrink.Itis unattached, for it is not attached to anything. It is untrammelled,it does not suffer, does not perish. My dear, whereby wouldone know the Knower! Thus, O Maitreyi, have you beeninstructed.My dear, so much indeed is Immortality. Having said thus, Yajnavalkya went away.

Summary

As already mentioned in the introductory paragraphs at the beginning of the section, the content of this section, the maitreyi-brahmana is the same as that of section iv of chapter II with a few slight alterations. It is not a useless repetition, for the wise vedas would not indulge in any statement without a specific purpose. Here, the purpose served is twofold according to the commentator Acharya Sankara. It satisfies the condition laid down in the science of Logic that a proposition should be concluded with its restatement. 'Conclusion' itself is defined therein as the restatement of the proposition after stating the reasons which help to arrive at the conclusion. The second purpose of introducing this section here, at the end of the fourth chapter, is to state that the Knowledge of Brahman and the means of attainment thereof with its result, viz., the extrication of man from the mundane life, arrived

at in the 1st and the 2nd chapters through scriptural testimony and meditation, can be attained through reasoning by a purified intellect. For, the 3rd and the 4th chapters have been purely argumentative in nature and the subject has been discussed from different angles by the great sage Yajnavalkya in the court of King Janaka.

The earlier section (II-iv) concluded with the final exposition of the Truth in the statement that to the ignorant when there is duality, as it were, there is experience of 'another' different from oneself through the senses as well as the mind and the intellect; but to the wise knower, when everything has become the Atman, there is no such experience in the usual sense of the term. But is it a dead or inert state? No, on the other hand, it is the most superb and stupendous condition of 'Fullness', purnatvam. After stating the same fact in the concluding mantra of the present section, the Upanishad, not being satisfied, gives us another description of the transcendental Truth in negative terms 'neti, neti', for that is the best way of expressing the inexpressible, a fact revealed by the sruti itself on more than one occasion. As already stated elsewhere, to define or describe the Absolute is to limit the unlimited and the infinite. Such descriptions, however great and glorious they may be, would still fall far short of the Real, for all definitions and descriptions can only be within the realm of the finite and limited. The sruti, it may be noted, is never tired of repeating this 'neti, neti' way of describing the ultimate Truth.

To know Brahman is to know the real nature of the universe, for the latter is the expression of the former, the immanent aspect of the transcendental. To know the real nature of this world is as difficult as to know the real nature of Brahman. If the transcendental is a mystery to the ordinary human mind, the world also is equally a mystery to it. The 'I' is non-different from God and the world is non-different from the 'I' and God. All the three, the 'I', world and God - the Atman, the world and Brahman - are one only. If they appear as different, it is due to ignorance and the wise man should reject the appearance as false or unreal, nay, as non-

existent apart from the unbroken, one essence, akhanda-eka-rasa, through proper discrimination, reflection and meditation.

This is not an impossible feat. It is true certain amount of effort is necessary. Sages and scriptures are there to guide man. The fact that there have been great sages who have realised this Truth, at all times, in all countries, itself is a proof that this transcendental experience can be had even while living in this body and moving in this terrestrial globe. What one man has achieved, others also can achieve. There is no doubt about it.

In all human love, it is the love for God that manifests itself. All love is not for any object or person or circumstance, as one imagines in ignorance. The Upanishad reveals this great truth. It does not stop with this, but goes a step further and says that the dislike and hate that one has for an object is also due to the same love. The same urge in the individual to become the universal manifests itself in two apparently different forms. One is called 'love' and through it one wants to merge oneself with the objects of love and thus obliterate the separate existence of the other. The other, which is designated as 'hatred' or 'malice', also tries to bring about the same result by destroying the distinct individuality of the object. So, we arrive at the highest truth that all movements are directed towards the one centre that exists everywhere in space and transcends space, that exists at all time and transcends time, and that is the cause of all causes and transcends all cause-effect relation. There is no objectivity in pure consciousness, the transcendental. And therefore, there is no subjectivity also. For, both are interdependent and one cannot exist without the other. When the object and subject vanish, what results is not nothingness or a vacuum or complete non-existence. It is something very strange, for It is not many, not two, not even one. It is non-dual. As the Mandukya Karika puts it, what hides It from the philosopher is his own philosophy. It transcends all philosophies and theories of the logicians and others belonging to different schools of thought, all the while remaining as the one, uniform homogeneous presupposition of all their statements, nay of all their words and

even thoughts. It is the great Plenum, the Full, the Absolute. The creation that has come out of It is also full, for what else can it be! Therefore, we arrive at the most astounding conclusion that while the macrocosm contains the microcosm, the microcosm also contains the macrocosm. An impossible feat of logic! An atom contains the whole Universe! The one holds within it the many. An arithmetical riddle! Yes, God is beyond all logic and arithmetic, beyond the frail intellect of man.

Some more light is thrown in the present section, as to what happened to Yajnavalkya, the great Sage who has been initiated by the sun-god symbolising vedic wisdom, and who has known through direct realisation the Truth transcendental and at the same time immanent and who has imparted the secret knowledge to many qualified aspirants including his own wife Maitreyi. The Upanishad says that Yajnavalkya went away-vijahara - and abruptly stops. From what is stated in the beginning of the section, we can conclude that he embraced sannyasa and left home. The high and exalted state of his consciousness has been revealed from his concluding instructions in the last mantra of this section. The Upanishad does not state anything about as to what happened to his body afterwards. The body appears to exist only for others, the ignorant and not for him who sees no ignorance and therefore no duality. He has become the non-dual, pure Consciousness. As he himself has stated, there is nothing more to be said. What has to be said has been said and that is the truth that everything here is the pure Consciousness, either in its transcendental or immanent form, the unmanifested or the manifested form, two expressions of the one, non-dual entity-sarvam khalvidam brahma.

Thus Ends the Fifth Section Entitled

Maitreyi-Brahmana in the Fourth Chapter

SECTION VI

VAMSA-BRAHMANA

अि वंिः - पौततमणष्यो गौपविणत् गौपविः पौ्ततमणष्यणत् पौततमणष्यो्

गौपविणत् ्गौपविः कौमिकणत् कौमि्कः कौग्ण्डन्यणत् कौग्ण्डन्यः ,्

णिग्ण्डल्यणत्णि्ग्ण्डल्यः कौमिकणच्च गौतमणच्च गौत्मः – ॥१ ॥

1.Now,the lineofteachers(for thesecond two chapters called Yajnavalkya kanda): Pautimashya (received the doctrine) from Gaupavana, Gaupavana from (another) Pautimashya, (this) Pautimashya from (another) Gaupavana, this Gaupavana from Kausika, Kausika from Kaundinya, Kaundinya from Sandilya, Sandilya from (another) Kausika and Gautama, Gautama from-

आग्निवेश्यणत्, आग्निवेश्यो गणनयणत्ण, गणयों गणनयणणत्, गणनयो गौतमणत् ्गौत

सैतैवणत्, सैतैवः पणरणियणयणर्णत्, पणरणियणयणर्ो गणनयणणयर्णत्, गणनयणयणर्

उद्दणलकणयिणत्, उद्दणलकणयिो जणबणलणयिणत्, जणबणलणयिो

मणध्यग्न्दिणयिणत्, मणध्यग्न्दिणयिः सौकरणयर्णत्, सौकरणयर्ः कणषणयर्णत्,

कणषणयर्ः सणयकणयिणत् ्सणयकणयिः कौमिकणयिे, कौमिकणयतिः

2. (Gautama) from Agnivesya, Agnivesya from Gargya, Gargya from (another) Gargya, (this) Gargya from (another) Gautama, (this) Gautama from Saitava, Saitava from Parasaryayana, Parasaryayana from Gargyayana, Gargyayana from Uddalakayana, Uddalakayana from Jabalayana, Jabalayana from Madhyandinayana, Madhyandinayana from Saukarayana from Kashayana, Kashayana from Sayakayana, Sayakayana from Kausikayani, Kausikayani from-

घृतृकौमिकणत्घृतृकौमिकः पणरणियणयणर्णत् पणरणि्यणयणर्ः पणरणियणत्ण ्

पणरणियो जणतूकण्यणत्ण ्जणतूकण्य णआसुरणयर्णच्च यणस्कणच्च ,

आसुरुणयस्त्रैवैरे्, त्रैवैणर्रौपजन्र्ो, औपजन्त्रिरणसुरे्; आसुरुरभणरणद्वणजणत् ,्

भणरद्वणज आत्रेयेणत्, आत्रेयो मणण्टे मणदटगतमणत्, गौतमो गौतमणत्, गौतमो

वणत्स्यणत्, ◌् वणत्स्यः ◌िणग्ण्डल्यणत्, ◌् ◌िणग्ण्डल्यः कौोयणत्णकणप्यणत्, ◌् कौोयःण कण
कुमणरहणररतणत्, क्कुमणरहणररतो गणलवणत्, ◌्गणलवो ववदभीकौग्ण्डन्यणत्, ◌्
ववदभीकौग्ण्डन्यो वत्सिपणतो बणभवणत् ◌्वत्सिपणद्भणरवः पिः सौभरणत् ◌्
पन्णिः सौभरोऽयणस्यणदणङ्थगरसणत्, ◌् अयणस्य आङ्थगरस आभूतूस्त्वणष्रणत्

आभूतूतस्त्वणष्रो ववश्वरूपणत्त्वणष्रणत्, ◌् ववश्वरूपस्त्वणष्रोऽग्श्वभ्यणम्, ◌् अग्श्वौ
दर्ीच ओिवर्णणत्, ◌् दध्यङ्ङणिवर्णोऽविर्णो दैवणत्, ◌् ओिवण णदैवो मृतूयोः
प्रणध्वंसिणत्, ◌् मृतूयुः प्रणध्वंसिः प्रध्वंसिणत्, ◌् प्रध्वंसि एकषे, एकवषवणवप्रणथचत्ेतेः,
ववप्रथचवत्तव्यष्णटेः, व्यग्ष्टः सिणरोः, सिणरुः सिणतिणत्, ◌् सिणतिः सिगणत् ◌्
सिगः परमेग्ष्ठिः, परमेष्ठी ब्रह्मर्ः, ब्रह्म स्वयंभु, ◌ु ब्रह्मरे् ◌िमः ॥३ ॥

॥इतत चतिुणध्णयणयस्य षष्ठं ब्रणह्मर्म् ◌्॥

॥इतत चतिुोऽध्यणयः ॥

3.(Kausikayani)from Ghrtakausika, Ghrtakausikafrom Parasaryayana, Parasaryayana from Parasarya, Parasarya from Jatukarnya, Jatukarnya from Asurayana and Yaska, Asurayana from Traivani, Traivani from Aupajandhani, Aupajndhani from Asuri, Asuri from Bharadvaja, Bharadvaja from Atreya, Atreya from Manti, Manti from Gautama, Gautama from (another) Gautama, (this) Gautama from Vatsya, Vatsya from Sandilya, Sandilya from Kaisorya Kapya, Kaisorya Kapya from Kumaraharita, Kumaraharita from Galava, from Vidarbhikaundinya, Vidarbhikaundinya from Vatsanapadbabhrava, Vatsanapadbabhrava from Pantha Saubhara, Pantha Saubhara from Ayasya Angirasa, Ayasya Angirasa from Abhuti Tvashtra, Abhuti Tvashtra from Visvarupa Tvashtra, Visvarupa Tvashtra from the two Asvins, the Asvins from Dadhyach Atharvana, Dadhyach Atharvana from Atharvana Daiva, Atharvana Daiva, from Mrityu Pradhvamsana, Mrityu Pradhvamsana from Pradhvamsana, Pradhvamsana from Ekarshi, Ekarshi from Viprachitti, Viprachitti from Vyashti, Vyashti from Sanaru, Sanaru from Sanatana, Sanatana from Sanaga, Sanaga from

Parameshthin, Parameshthin from Brahman (Hiranyagarbha). Brahman is self-born. Salutations to Brahman.

Thus Ends the Sixth Section Entitled

Vamsa-Brahmana in the Fourth Chapter

HERE ENDS THE FOURTH CHAPTER

KHILA-KANDA

CHAPTERS V AND VI

CHAPTER V

SECTION I

OM KHAM BRAHMA-BRAHMANA

The fifth and the sixth chapters form the last division of this Upanishad and are known as khila-kanda or the Supplementary Book. The fifth chapter introduces various meditations on Brahman as possessed of different limiting adjuncts, which confer upon the meditator prosperity as well as gradual liberation.

The first section of this khila-kanda is introduced with the famous chant speaking of the oneness of the universe with Brahman who is to be meditated upon as enjoined in the succeeding sections.

ॐ पूर्मणदः पूर्मणमदं पूर्णत्पूर्मुणदुच्यते ।

पूर्स्णय पूर्मणणदणय पूर्मेणवणवमिष्यते ॥

ॐ खं ब्रह्म । खं पुरणर्म्;् वणयुरं खममतत ह स्मणह कौरव्यणयरीपुत्रः ;

वेदोऽयं ब्रणह्मर्ण ववदुः वेर्दि यद्वेददतव्यम् ्॥१॥

॥इतत पञ्चमणध्यणयस्य प्रिमं ब्रणह्मर्म् ्॥

1. Om. That (Brahman) is infinite, this (universe too)isinfinite.The (Brahman) (universe) emanates from the infinite (Brahman). Assimilating the infinitude of the infinite (universe),theinfinite (Brahman) alone is left. Om is the ether-Brahman,theether(that is) eternal. The ether containing air-said the sonofKauravyayani. The seekers of Brahman have known that Omisthemeansof knowing (It), (since) through It one knows Thatwhichistobe known.

This mantra establishes the non-difference of Brahmanandthe world including the jivas. Brahman is essentially infinite,the Plenum, the supreme fullness. The infinite or Absolutealoneis Truth. The relative world is really non-different from theInfinite.It has come out of the Absolute and it is also full. The verycognition

of it as separate and external to oneself is based upon ignorance. When the ignorance is destroyed the individual soul reaches the state of absolute identity with one and all which is his real nature, as already stated in mantra IV-iii-20. It is, therefore, said that in the microcosm which is infinite, is the whole of the macrocosm which is also infinite. We cannot, therefore, go wrong if we say that the entire universe is reflected in an atom, even as the entire personality of man is contained in every cell of his. So much so, by knowing one cell, one can know the whole man. In another sense also, we can say that the universe is infinite, as no one has so far known the limits or boundary of it which is the 'creation' of God. Another important aspect to be noted here is that God does not change by creating this universe, that the created universe is not outside Him, nor does He stand outside the universe which He has created.

The infinite alone emanates from the infinite. There is no possibility of a part emanating from infinity. Because infinity is partless and indivisible. Otherwise it will lose its infinite nature. Then the only possibility is that whatever is said to emanate from infinite, must also be infinite. But there cannot be a second or new infinite, because the idea of two infinites is absurd. It leads to the conclusion that nothing has really emanated from the Infinite.

Even the idea of something proceeding from the Infinite is based on its essential character of infinity. That which is produced, namely hiranyagarbha, the totality of this universe, must be infinite. Otherwise, there should be something outside hiranyagarbha or the universe. The universe includes space also and beyond the space there can only be 'nothing'. Beyond space there cannot be space, and in the absence of space, nothing can exist as everything in this universe exists in space. Therefore, the universe is essentially the same Infinite or Brahman. The individual also is essentially the Infinite, for the reason already stated, viz., that there is no possibility of a part emanating from the Infinite.

Assimilation of the infinitude of the infinite should be done through karma, upasana and meditation leading to the attainment of perfect

purification of the heart which effects the destruction of the false nescience. When by thus freeing from the bonds of ignorance, desire and action, one does away with the relative existence, he assimilates the infinitude of the world and becomes Infinite itself.

The snake that is superimposed upon the rope due to the ignorance of the rope is essentially rope itself. When the snake is taken out of the rope, as it were, with the aid of light, the rope remains unaffected. The relation of Brahman and the world is something like that existing between the rope and the snake in the above analogy.

This first part of the mantra, purnamada..... purnamevavasishyate is a vidya, meditation by itself. It is a very superior meditation wherein the meditator, the act of meditation and the Absolute which is the object of meditation and also the Goal to be attained through meditation are fused into the non-dual, pure Consciousness. The result of this meditation is nothing less than sadyomukti, immediate Liberation.

Next, the Upanishad describes another vidya or upasana, meditation on the lower Brahman, for those who cannot practise the first one. om kham brahma - this is meditation on Om as a symbol and name of both the conditioned and the unconditioned Brahman. It is the object of meditation. Meditations are of different types giving different results. Some meditations lead to gradual emancipation (krama-mukti), some to success in works, some to material prosperity and some to attainment of higher worlds. Upasanas vary according to the goal aimed at and the nature of object chosen for meditation. The fruits of upasanas also vary according to the aims and means adopted. tam yatha yathopasate tathaiva bhavati-That which man worships and meditates intensely, that he becomes (Mudgala Up. 3). According to the thought he entertains in this world, he will become, when he leaves off this body. (Chh. Up. III-xiv-1). Meditation on saguna-brahman cannot lead directly to immediate emancipation (sadyo-mukti). Such meditations when done selflessly help one to attain gradual emancipation (krama-mukti).

kham is ether or space. Here by 'ether' is meant the absolute, unconditioned Brahman, and not the ether, an evolute of prakrti. Because it is mentioned that the Ether is eternal. "Ether is the symbol of the unconditioned Brahman; it is the symbol of the conditioned Brahman also" - thus opines the teacher, the son of Kauravyayani. Because consciousness-Brahman is like ether. Even as space is not contained in anything and nothing is contained in it, Brahman also is not contained in anything, nor anything is contained in It. The symbols of Om and kham stand for both the unconditioned and the conditioned Brahman. "The symbol Om, O Satyakama, is the higher and lower Brahman" (Pr. Up. V. 2). Thus through meditation on Om and kham one attains both the lower and higher Brahman.

Summary

This section gives first the meditation on the Plenum or Fullness, the pure Consciousness. It is one among the superior forms of meditation. It can be practised only by first-rate aspirants. Next is meditation on Om, the ether of consciousness which is easier to practise. And, still more easier is the third meditation on the ordinary physical ether as Brahman. The result is either sadyo-mukti or krama mukti, depending upon the nature of meditation.

Thus Ends this First Section Entitled

Om Kham Brahma-Brahmana in the Fifth Chapter

SECTION II

PRAJAPATYA-BRAHMANA

This section prescribes three disciplines-self-control, charity and mercy-through a parable. Without these disciplines no real meditation is possible. According as the predominance of the particular guna in men, they are divided into gods, men and demons. Gods are those who are not fully but partially dominated by sattva-guna, possessing all the good qualities but lacking in self-control. They are, therefore, instructed to practise self-control and other higher steps of sadhana. Those men dominated by rajas are greedy by nature. They are the majority in general. They should learn to give freely, for purifying their heart and overcoming the lower nature. People dominated by tamas are called demons who are very cruel in nature. They should learn to be merciful, before they take up to any spiritual sadhana.

त्रयणः प्रणजणपत्यणः प्रजणपतौ वपतरर ब्रह्मचयणमूषुः – देवण मिुष्यण असुरुणः

उवषत्वण ब्रह्मचयं ंदेवण ऊचुःब्रवीतु िो भवणतितते्यो हैतदक्रमुवुणच द इतत्व्यज्ञणमसष्टण३ इततव्यज्ञणमसष्मेतत होचुःदणम्यत्तेतत ि आत्तिति ; ओममतत होवणच्व्यज्ञणमसष्टेतत ॥ १ ॥

1. Three types of prajapati's sons (who) lived with their father prajapati the life of brahmacharya, were the gods, the men and the demons. (After) having lived the life of brahmacharis, the gods said (unto their father prajapati) thus: "O Lord, do thou teach us". Unto them, indeed, he uttered "Have you understood?"-(he this syllable da alone. questioned them). "We have understood;"-thus, indeed, they said; "control (the indriyas)-thus unto us (you) have said. "Yes"-thus (prajapati) said (in confirmation); "you have verily understood (what I meant by the syllable da)."

अिहैंमिुष्यण ऊचुःब्रवीतु िो भवणतिततेभ्यो ह्तैतदेवणक्रमुवुणच द इतत ; व्यज्ञणमसष्टण३ इतत् व्यज्ञणमसष्मेतत होचुःदते्तेतत ि आत्तिति्ओममतत होवणच् व्यज्ञणमसष्टेतत ॥२॥

2. Now then, the men said unto him: "O Lord, do thou teach us." Unto them he uttered the very syllable da alone. "Have (you) understood?"-thus (he questioned them). "(We) have understood"- thus indeed (they) said. "Be charitable- thus unto us (you) have said." "Yes"-thus (prajapati) said (in confirmation); "You have verily understood (what I meant by the syllable da.)"

अिहैमसुरुण ऊचुःब्रवीतुो भवणतिततेभ्यो हैत्देवणक्रमुवुणच द इतत ;

व्यज्ञणमसष्टण३ इतत्व्यज्ञणमसष्मेतत होचुःदय्ध्वममतत ि आत्तितओम्मतत

होवणच, व्यज्ञणमसष्टेतत, तदेतदेवैषण दैवी वणगिुवदतत स्तितयत्तुदिण द द इतत-

दणम्यत दत्त दयध्वममतत; तदेतत्रयं मिक्ेत्–्दमं दणिं दयणममतत ॥३ ॥

॥इतत पञ्चमणध्यणयस्य द्ववतीयं ब्रणह्मर्म् ॥

3. Now then, the demons said: "O Lord, do thou teach us." Unto them he uttered the very syllable da only. "Have (you) understood?"-(thus) he questioned (them). "(We) have understood"-thus indeed (they) said. "Be merciful,-thus unto us (you) have said." "Yes"-thus (prajapati) said (in confirmation); "you have verily understood (what I meant by the syllable da.)" That this very same (instruction) this divine speech (voice), the thunder- cloud repeats as da, da, da; Control (your indriyas), be charitable, be merciful. Hence, one should learn this threefold (instruction), self-control, charity (and) kindness (mercy).

Summary

This section gives, through a story, instructions for self-control which is a precondition for all meditations. Facts, even if they are reasonable and acceptable to the intellect, are not always agreeable to the mind and the heart. This is because of the report of the senses which always say that the external world of objects is real. They do not stop with that, but again and again din into the mind that what is perceived by them alone is real and nothing exists beyond this perceptible world of objects. Hence, these senses have to be properly instructed and, for this purpose, three